THE UNIVERSITY EXPERIENCE

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THE UNIVERSITY EXPERIENCE

YM-YWCA 1974-5

The Duke YM-YWCA is dedicated to the ONE IMPERATIVE of the National YWCA which is to eliminate racism wherever it exists and by any means necessary. One method used by primarily white groups to combat racism is monitoring. This book was carefully reviewed by ethnics of color for statements and concepts that were racist or not true for all people. Their suggestions were followed and their help is greatly appreciated. If any group wishes to learn the process of monitoring please contact the editor of this publication.

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If you would like to join the Y, please fill out the form below and mail to the following address:

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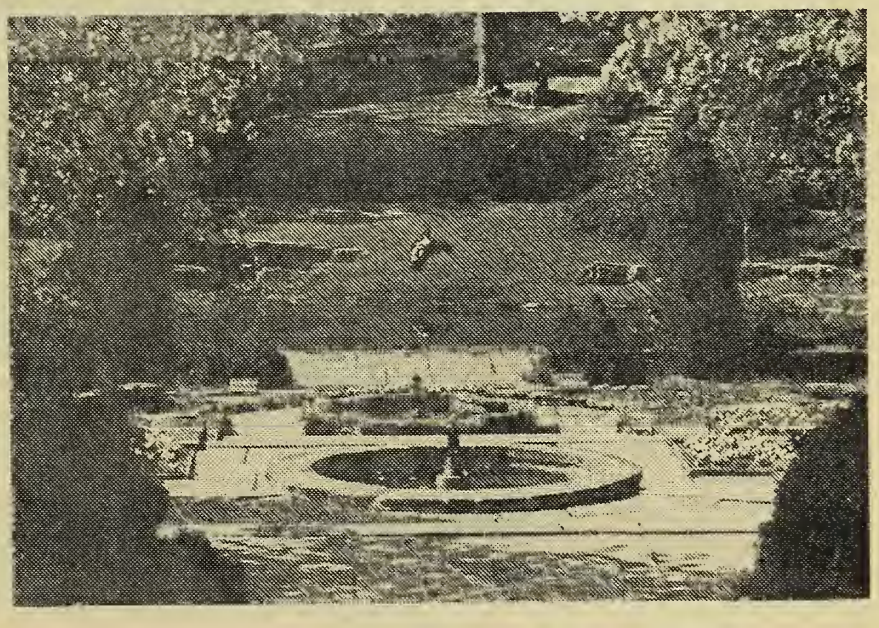

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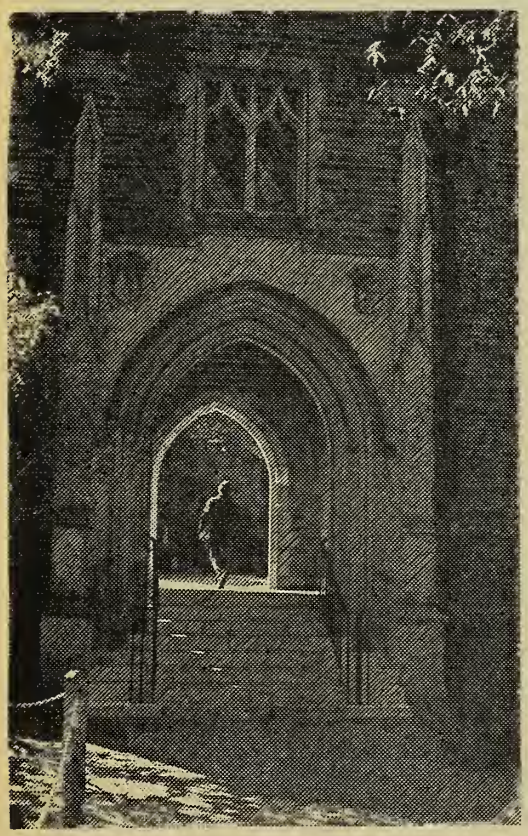
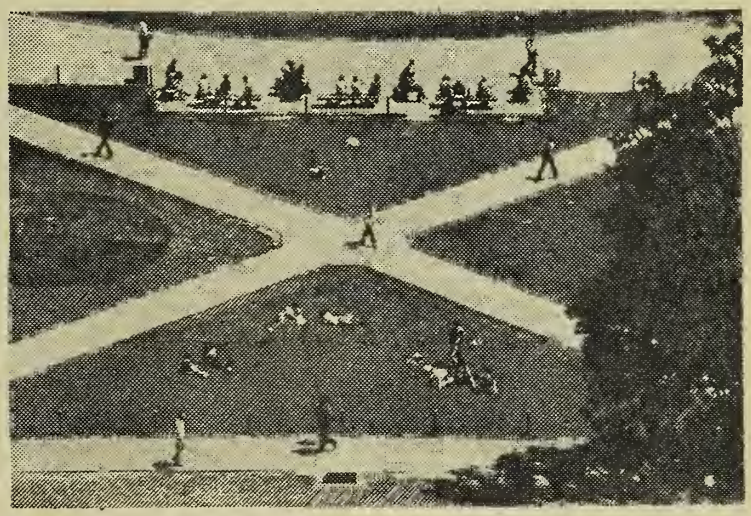
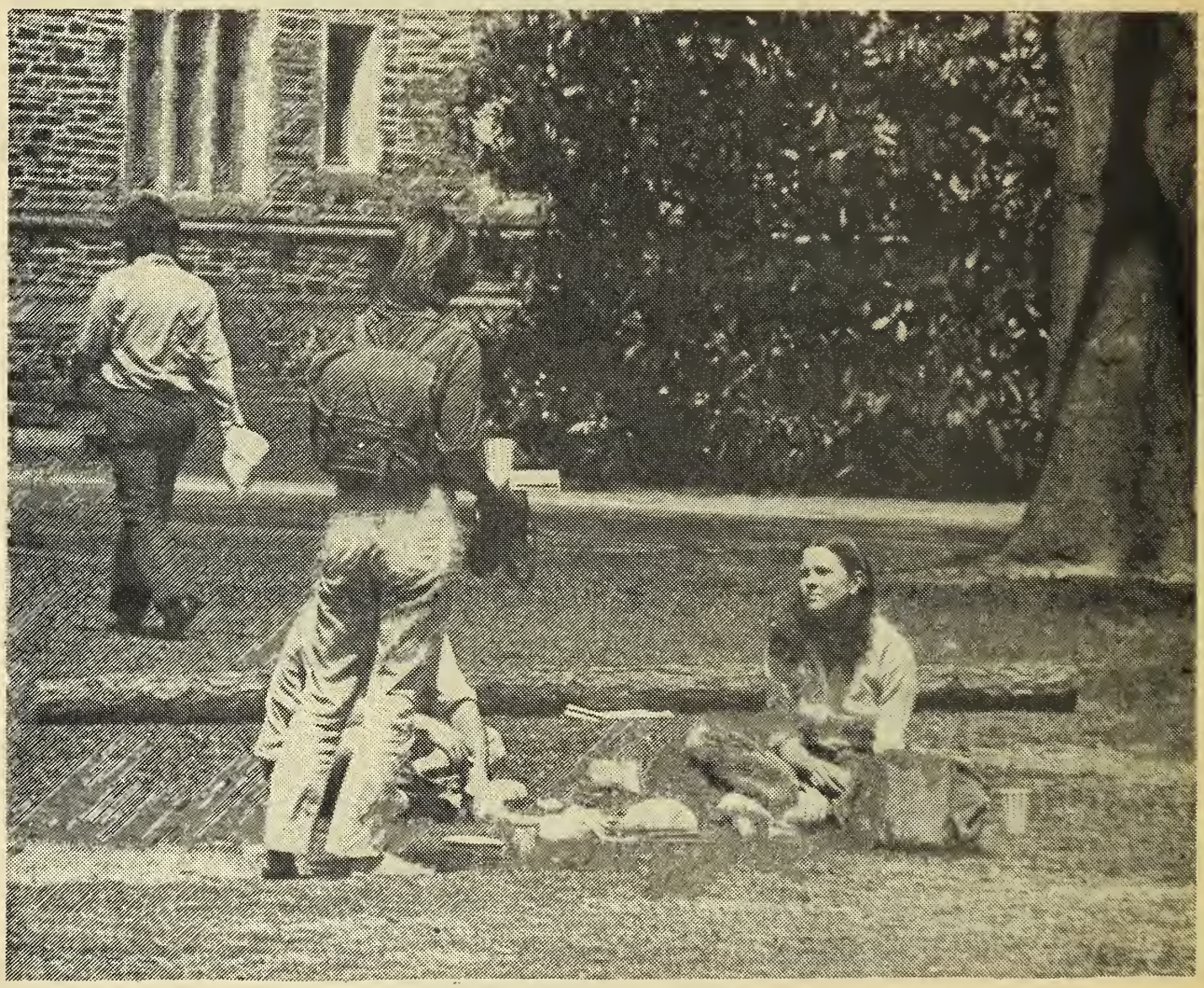
Duke University: an Introduction





Introduction to This Book

You are soon to experience Duke. We all have come with preconceptions about the University. Some of us have come disillusioned or have been easily disappointed and consequently have left Duke after a year or a month or even a week. The university experience is seldom the same for any two people. Duke is large enough that two people with differing lifestyles can pursue different studies that lead them in opposite directions and both people could have nothing in common except a rewarding four years in the same university. However, certain lifestyles are more prevalent at Duke. Certain beliefs are easier to maintain. Even certain studies receive more emphasis and prestige. This book is not offered to those who will fall easily into the majority of students who accept their Duke education with no questions, who accept their relationships with others with no desire for growth, and who accept their future place in American society as is with pride. This book is written for those who believe in human rights. This book is written for those who want to expand their consciousness. This book is written for those who are not afraid to deal openly and honestly with the problems in our society which are reflected in this University. This book is written potentially for all of you. This book is not to disillusion but to brace one against false illusions which have caused many to suffer disappointment unnecessarily during their first year at Duke. The people who offer you these articles believe in you and your willingness to listen to their ideas although they may differ from your own. These people want to open doors for you that they have found for themselves that have made their Duke experience more meaningful. These people are involved in the struggle for human justice and challenge you to join the movement for human liberation. What may seem irrelevant or absurd now may acquire new meaning as you experience Duke. Save this book for the questions you may have.



Experience Duke

What is the Duke university experience? After two years I am not sure. My experience is far different from my brother's. My first year experience even differed drastically from my roommate's. Maybe my experience differs from most people's Duke experience. In sharing the university experience with you I share my own experience. Because my experience has been quite happy and rewarding I hope to convince you that yours can be, too.

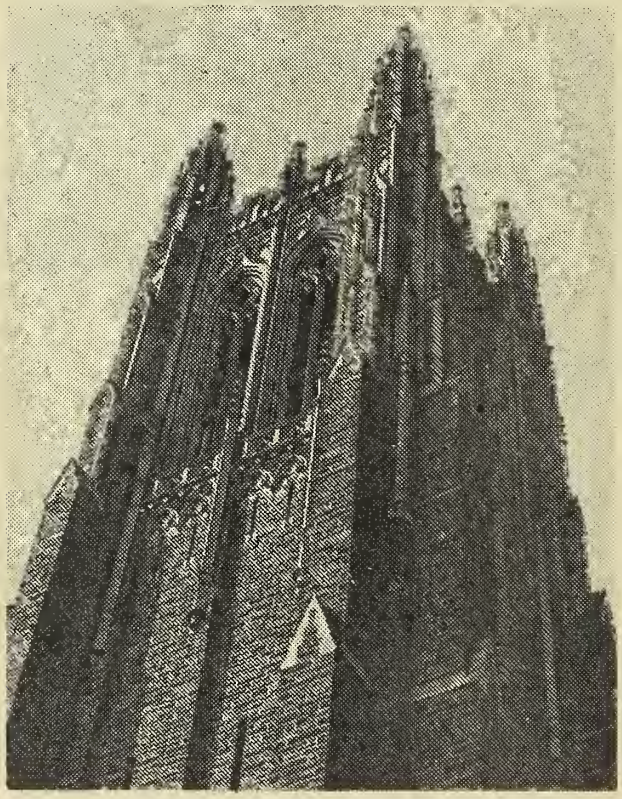
No, I'm not pre-med. If you're not pre-med either we immediately have something in common. The competition for entrance into medical school is fierce. Most Duke students are pre-med or pre-something so the competition for grades can get fierce. Having worked in the hospital I have seen the need for more medical workers who care. There is no need for medical students whose goal in life is to be rich and important. The question I'd like to see asked on every medical school application is, "If a poor person needs services you can provide without which that person will die but you know the person can never repay you the immense medical expense, would you give these services anyway?" Some of my most memorable experiences have been talking with pre-med students who do believe that all

people regardless of income have the right to good medical care.

If you're not pre-med I hope you don't feel crushed in the competition anyway. My first year I began to wonder what I could "do" if I didn't enter medicine. I began to explore through the vocational counseling service and the YM-YWCA's alternative vocational counseling. I have learned that a person transcends a title. I am now seeking to "be" a person and to "do" what my abilities and interests have lead me to pursue. Now when asked what I plan to "do" when I finish school or what I plan to "be" my answer is much longer than a title. As a woman I know that I must plan and work harder to obtain the goals I have in life. As a woman I am subject to subtle pressures to take second place to men with equal or lower qualifications. I feel pressures to quit or to let someone else make my decisions. Therefore while I no longer feel obligated to carry a title to be an O.K. person I do feel the need to be constantly alert to selling myself short.

I have felt quite alienated from some people at Duke and quite close to others. I found a group of friends who love to write as much as I do through a creative writing course. I found exciting women who love being with other women. I found people who believe in human rights and social change. By questioning and exploring I found new interests and friends very different from myself.

Sometimes I encountered what I consider freshperson prejudice. Older students expected me to be less mature and less exciting. At the same time the fraternity men descended on our dorm like a herd of pigs and wolves. I was both flattered and disgusted at first. After over-



hearing an upperclassman's conversation about having scored with three virgin freshman girls and his friend's reply that freshman girls are stupid enough to believe any line, I was both angry and disgusted. In those first weeks I told myself repeatedly that I was a strong woman and that my feelings and my desires were too important for those games. Instead of going to any more mixers where the boys were on the make and the girls were silly and giggly, I joined a women's consciousness raising group. Being the person I am, the dating game was making me angry and bitter. Now I am growing closer to both women and men in more humanistic ways.

For my entire first year I stayed hysterically busy trying to cram all the new opportunities I encountered into my few years at Duke. I still am that busy because after two years I still haven't done all I came here to do. I found it important to make time for friends even though a Calculus problem demanded time. I also found it important to decide what kinds of activities I would pursue. Some activities brought me closer to other people, opened me to new honesty, and challenged me to have more humanistic concern for people's rights. These activities I felt offered the growth I wanted. The YM-YWCA brought new challenge and growth. I began to question my political opinions as well as my lifestyle.

Most important of all, I have never stopped being what my Calculus professor labelled me: a "bushy tail freshman" even though I am a rising Senior. The term is one professor's way of saying I asked a lot of questions and wanted to know the reasons behind his opinions as well as giving my own opinions. I still speak out in class. I still jump on every opportunity even though my schedule book groans with the overload. I still believe in social change and work at Duke and in Durham on projects that seek to eliminate dehumanization. When a professor calls me "chick," I confront him. When I notice the small number of Third World people at Duke I feel an obligation to work to make it otherwise.

My experience in this university is shaping my experience after I graduate. Your experience is soon to begin and you alone will decide what that experience will be. I believe I have grown and have been happy at Duke because I have not closed myself to my place in society and my responsibility to protest or applaud its changes; because I have not closed myself to people who aren't students such as the people who live in Durham; because I have not closed myself to making my own course, my own study, my own living situation when disillusioned with those I encounter; because I have not closed myself to myself and all I am besides other people's opinions of who I am; because I have not closed myself to forming community with others.

I share my experiences with you and present this book in hopes that your experience will be equally rewarding. I also hope that you share a concern for the racism, sexism, militarism, and dehumanization found in our society and perpetuated by Duke. Your voice is needed in the cry for social change.

—Diane Browder

Journey Through the Archives

The materials on the history of Duke were marked ARCHIVES in the card catalog. I said to someone at the reference desk, "Excuse me, where's Archives?"

"Third floor, above the graduate reading room."

Stepping off the elevator, I saw that Archives was divided into offices and closed stacks and an open reading area shared with Manuscripts. I'd always wondered what Archives looked like. I'd expected a good deal of dust and was surprised to find neatly ordered office areas and a spacious reading room. I had always wondered what an Archivist looked like as well—no doubt a grey and nostalgic looking little lady or gentleman with spectacles. Instead, I discovered an array of people composing what looked like a typical academic staff. Then I met the Archivist, Dr. King, who wore glasses—but no grey, not a sign.

The titles I'd scribbled down from the card catalog were all there: two books, one biography of a past president, the personal recollections of President Crowell, some over-emotional memoirs written by alumni, a 1964 student symposium, and a little paperback booklet put out by the Development office in 1973 called *I Have Selected Duke University . . . A Short History.* The short history appealed to me more than Chaffin's *Trinity College 1839 to 1892,* a five-pounder, or Porter's *Trinity and Duke 1892 to 1924.* Scooping them all up, I walked into the reading area and settled into an afternoon of Duke history.

A North Carolina farmer named John Brown had built a schoolhouse sometime in the 1830's in northwestern Randolph County. Brown's schoolhouse had a

dirt floor and a wooden chimney. When Reverend Brantley York came to the schoolhouse to teach in 1838, it didn't take him long to win two new buildings from the local population and Brown's Schoolhouse soon became a private academy called Union Institute.

Braxton Craven came to Union Institute in 1841. First a student and later principal, Craven transformed Union Institute into Normal College, a state chartered teachers college, and finally, in 1859, with support from the Methodist Church, Trinity College. In spite of the Civil War, Trinity College remained active for all but a few months. It reopened in 1866 with Craven as its first president. Beginning with Braxton Craven, the history of Trinity is the story of each successive president and his personal contributions to the institution's reputation and atmosphere.

Craven was succeeded in 1887 by John Franklin Crowell, a Pennsylvania Yankee and Yale graduate whose first impressions of Trinity nearly sent him back to the North. Crowell writes in his *Personal Recollections* of ". . . a crude and featureless three-story brick structure doing duty as a college on a ten acre sandhill . . . within twenty-four hours after I had laid eyes on the property I had a case of the most severe disillusionment." But Crowell remained and brought many new features to Trinity including a football team that he personally coached, and the college's first library whose every book he hand cataloged. Crowell's most significant contribution to Trinity, however, was a new location. Through his efforts, Trinity was moved from its obscure home in Randolph County to Durham, a growing industrial town where an ambitious college could reach greater potential and attract benefactors such as Washington Duke.

In the Archives reading room, I encountered several versions of Trinity's move to Durham, one involving a prospective women's college whose directors decided to build in Raleigh because Durham was "a factory town . . . no fit place for girls." Washington Duke, as an incensed Durhamite, publically declared that if Crowell wanted a college he would help finance it. In Crowell's *Personal Recollections,* no women's college is ever mentioned, only Duke's being prodded by two Methodist ministers into making an offer based on what Crowell felt was ultimately Duke's belief that "higher education had a mission in the welfare of the masses." Motives aside, Duke and Crowell reached an agreement and urged the President of the Bull Durham Tobacco Company, Colonel Julian Carr, to donate an old sixty-two acre race track as the site for New Trinity.

The move was accomplished in the summer months of 1892 and while some faculty members resigned and a few trustees wondered, Crowell busied himself with settling his remaining faculty members into the new "Faculty Row." He writes:

> The only chattels which could not make the trip in the freight car hired for the purpose of transporting household goods was Professor Pegram's cow, Mrs. Crowell's carriage horse, Gypsy, and my saddle horse, Traveler.

In the fall of 1892, Trinity opened for its first semester in Durham.

Crowell was destined to leave Trinity for Columbia in 1894 and was replaced by John C. Kilgo. Trinity had attained a reputation for academic excellence and high standards early in its history. During Kilgo's administration, the historians add another phrase—academic freedom.

The Bassett Affair focused the national eye on Trinity during the fall of 1903 when Professor John Spencer Bassett published a controversial editorial in the *South Atlantic Quarterly.* Entitled "Stirring up the Fires of Race Antipathy" the editorial dealt candidly with "the negro problem" and allowed Bassett an opportunity to voice his disdain for the South's "political and social mistreatment of its black citizens." An explosion of opinion followed calling for Bassett's removal from Trinity. In a secret meeting, Kilgo and the entire faculty, only three of whom were over forty, signed a mass resignation to be submitted if the trustees voted to fire Bassett. Asserting that "A reasonable freedom of opinion is to a college the very breath of life," the trustees voted to retain Bassett because ". . . it were better that Trinity should suffer than that it should enter upon a policy of coercion and intolerance."

Kilgo's term was marked by another controversial event—an offer of $100,000 if the college would "admit women on equal terms with men." This offer marked the open initiation of women into life at Trinity. Trinity's first female graduates, the Giles sisters, Mary, Persis, and Theresa, had obtained degrees through private sessions with faculty members—they were not welcomed on the campus. Although the money was contributed, women did not flock to Trinity and no outstanding effort was made to recruit them. For those women who did become students, permanent housing was not provided until after the First World War. Southgate Hall was designed so that women could eat, sleep and attend class without ever coming into unnecessary contact with Trinity men, who continually protested the enrollment of women.

A relationship existed between Trinity College and the Duke family from the late 1880's on into the administration of Kilgo's successor, Dr. William P. Few. Few had been with Trinity as both a professor and dean since 1896. He began his thirty year term as president in the buildings of Trinity College. When he died in 1940, he left his successor an office in a Gothic tower.

James B. Duke was Washington Duke's youngest son, a tobacco magnate who has been repeatedly blessed for his philanthropy and repeatedly bastardized for his ruthless business tactics. Like most Duke students, I soon memorized the myth that James B.'s dreams of immortality led him to offer his wealth to Princeton if it would change its name to Duke, and how, when his offer was refused, he connived to build a university that would outshine the righteous Princeton. This is a myth. The Duke family had long shared an interest in Trinity. Whether this interest lay in a true concern for education or a place in the annals of philanthropy is of no consequence to the Duke student. What is of consequence to the Duke student is that in 1924, James B. Duke contributed the funds that made the little college sitting

on an old race track into a university cloistered in a pine forest.

The Trinity men moved into the new Gothic campus of Duke University in the fall of 1930. The old campus had been rebuilt and had become the Woman's College, a coordinate school for women under the direction of Dean Alice Baldwin. They would exist as coordinate schools, some members of the Woman's College often asserting that it was treated as a subordinate school, until 1972, when the schools merged into Trinity College of Arts and Sciences within Duke University's complex of graduate and undergraduate schools.

The period between 1940 and present day Duke is difficult to write about, to capsule in any suitable way. After President Few and the completion of the Gothic campus and its Georgian counterpart the story somehow slips into its slot in the present. Certainly those technological and academic advances that today affect the average Duke student were incorporated into the University in its more recent past. The important names exist for the student as places and buildings, Flowers Lounge, Edens Quadrangle, the Deryl Hart Room—mixed with other buildings and older names, Cravens Quadrangle, Crowell Quadrangle, Carr, Bassett, Pegram, Kilgo Quadrangle, Few Federation, Baldwin Auditorium. These names will provide the only contact with Duke's past for the typical student, who won't know that the old bell behind the East Campus gym was once in the tower of Old Main (burned in 1911); that the East Campus Dope Shop was once Crowell Science Building; that James B. didn't really try to buy Princeton; or that the Archives is located on the third floor of Perkins Library "above the graduate reading room."

—Cathy Taylor

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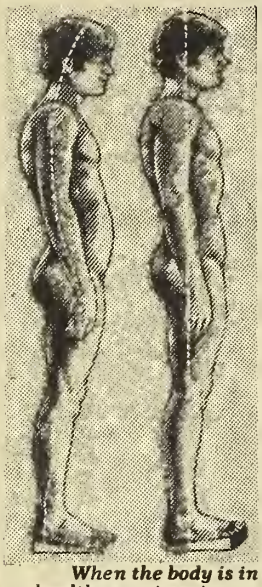

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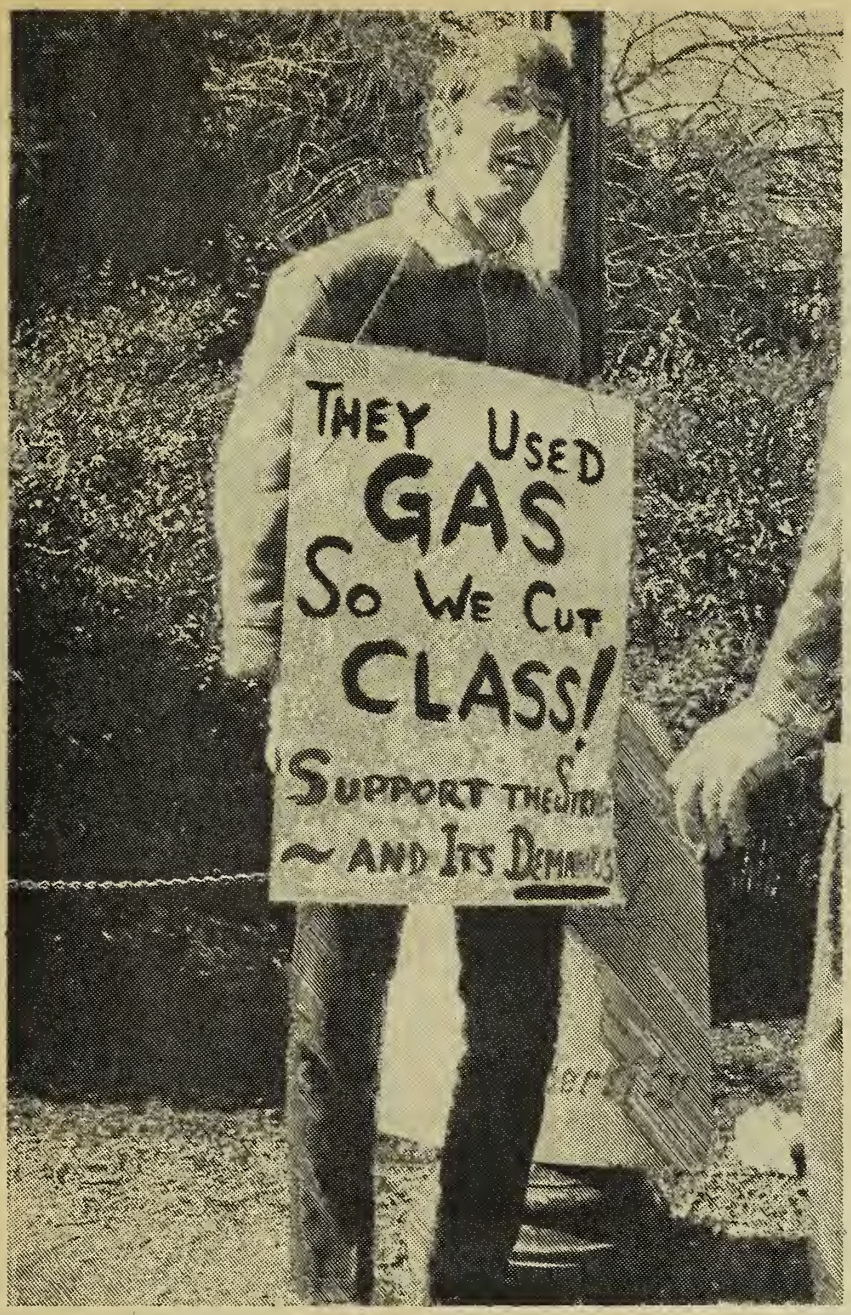


Student Activism

Once the scene of some of the most dramatic student and faculty protest in the South, Duke has become exemplary of the "quiet campus." As fraternities enjoy a renaissance and the student legislature pursues a tacit policy of avoiding "politics" to avoid controversy, student "activism" hangs on only by the threads of Naderism.

A glimpse of the history of activism may not offer a satisfactory explanation for what has happened to the political identity of the Duke student in the last eight years, but it certainly serves up a marked contrast. In 1968 over fifteen hundred students and faculty members staged a weeklong sit-in on the main quad in support of worker demands for higher pay and the right to union representation. That week, known as "The Vigil," was only one episode in a long civil rights struggle fought in Durham, with significant backing from the Duke community. In the following year, black students at Duke occupied Allen Building to press demands for a black studies curriculum and the result was Durham police on campus, tear gas, dogs, the whole grisly scene.

A large segment of the Duke community also became active in the anti-war movement. Busload after busload left Durham for the mass marches in Washington during the Nixon war era, and in 1970 the campus was in ferment over the invasion of Cambodia and the killings at Kent State.

That strike in 1970 marks the last time that a significant number of students at Duke mobilized themselves around a political issue and became anything like

a serious force for change. In 1968 and 1969 they had been that. After Kent State the so-called student movement maintained a mere profile in the existence of certain left organizations with dwindling memberships. The concept of activism had soured for the majority of students, and the popular graffiti slogan, "Duke radicals are a figment of your imagination," reflected the collective wish of the disaffected: Let's forget it.

What happened to the revolution that was supposed to be germinating in the social conscience of the vast "youth culture?" Some say that kids stopped worrying about politics and, in particular, the war, when the draft was ended, and you can see a compelling kind of logic in that theory. The student movement, at least in its latter years (post civil rights) was composed mainly of white, middle class students at prestigious universities, who had little to fight for or against in terms of the American class structure—except maybe induction into the armed forces and the god-forsaken rice paddies of Vietnam.

My own theory is that student activism was killed by its limited success, and the inflated reputation with which it was cursed by the mass media. In the time that passed between Mark Rudd's first appearance on the David Susskind show to talk about Columbia's student riots and the filmed version of *The Strawberry Statement* political commitment had become so hip it was disgusting to most everyone. While in fact campus leaders struggled to produce even nominal student support for one campaign or another—in some cases succeeding, in others not—most Americans came to think of the university as a leftist hippy convention with 100 percent participation, and the images were produced largely by the media.

Among students entering college, then, there was a sort of backlash against political involvement. Activism was a bandwagon, a fad, and one was supposed to be above that sort of thing. Ironically, the hatred of conformity instilled by high school social science teachers with their admonitions against little boxes made of ticky-tacky was now to be vented on the activist.

As attendance at peace rallies and other kinds of political involvements concerning national issues dropped off to dismal lows, there evolved a mutant of activism—the fight for "student power." Thinking that even if you can't influence the government you may be able to influence the university administration, some Duke students took on the task of organizing to increase student participation in university decision-making. Much energy has gone into securing student representation on department curriculum committees, athletic boards, commencement committees, and dean selection committees.

The plight of the student who does land on such a committee, however, is similar to the bruising failure endured by a rookie quarterback in his first game. Student power has worked splendidly for Duke's administration, which can gleefully boast about "student input"

in university affairs. Meanwhile President Sanford and those he delegates to chair the crucial university committees keep a tight rein on the proceedings. When there are slip-ups, Sanford exercises his own sort of presidential privilege and makes the moves he wants. Sanford overrode committee votes several times in recent year, in one case choosing a chaplain over the opposition of a 13-member search committee.

Even if they have little to show for their efforts to date, it seems the undergraduate community may have the resources to sustain a fight for greater student power. An increasing number of those with politics in their blood are working on university issues, and on their side they have the principle of self-interest. Students have to be convinced that they should boycott lettuce to help the Chicano farmworkers, but they are capable of convincing themselves that undergraduates ought to have a role in determining their curriculum and selecting their deans—or getting equal facilities for women.

In 1973, addressing the graduating class at commencement—the last class that had marched or protested in numbers—student speaker Susan Tift said that the activism of the late 60's had been unrealistic. She said that the political hopes of the counter-culture bordered on a useless millenialism, and that people were finally coming to their senses: they were beginning to work *locally,* they were doing "grassroots" organizing, they were trying to alter the policies they could affect. She was talking, partially, about the trend towards aiming political efforts at the university structure. And she was also expressing hope about the pragmatic approach of consumer advocacy and the Public Interest Research Group (PIRG) which has become strong at Duke.

Tift might also have made the point that political action motivated by self-interest has, historically, proven more effective than action resulting solely from moral indignation of a desire for justice. But the point is dangerous, because it reminds one of the pitfalls of self-interest politics among students from middle and upper-middle class backgrounds, who are capable of "fighting" for a multi-million dollar union building while ignoring the lack of day-care facilities for campus employees, or the absence of a union for hospital employees.

CBS news recently ran a five-minute spot on the Evening News about a strike by Eastern Kentucky coal miners, who are poorly paid and housed in a deteriorating "camp" that lacks, among other things, running water. The coal company they are striking, and consequently the camp, is owned by the Duke Power Company, which, like Duke University, is overseen by the Duke Endowment. Five years ago students might well have gotten pretty worked up about their university being linked to an oppressive coal company that was refusing to negotiate with its miners. But in 1974 Duke is quiet, and the simple fact is that Duke's students are not interested—in any way—in something as far away as Kentucky, or the Duke hospital

I am glad you have chosen Duke as the place you will spend your next four years. When you arrive here, you undoubtedly will encounter new and challenging experiences. It is my sincere desire that you make the Associated Students of Duke University (ASDU) part of that experience.

You, the students of Duke, *are* ASDU. You *are* the Associated Students. We are a relatively young group—I am only the eighth president ASDU has ever had. But

ASDU

in these past few years, we have done a lot to create a real student *government:* not a student council or a club, but a student *government.* Through work with ASDU students have gained influence and control over some of the daily operations that directly affect our lives.

There are now students at nearly every level of the decision making process within Duke: there are students (or recent graduates) on the Board of Trustees, the Trustee committees, all major University committees, and faculty committees. Through frequent meetings with President Sanford and members of the administration, we are able to achieve significant input into the governance of Duke.

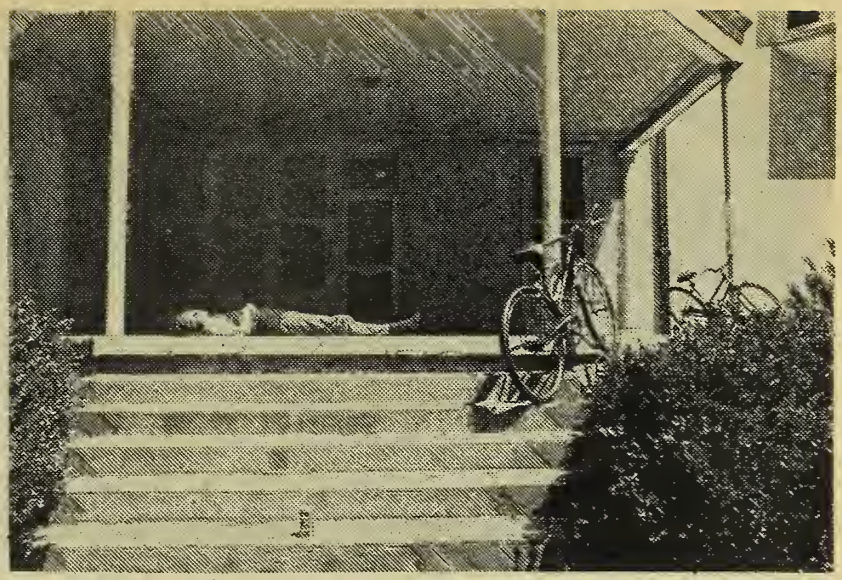
The main functioning body of the Associated Students is the ASDU legislature, composed of about 100 students serving as representatives of their living groups. This body acts on matters of importance to the University, proposing and directing action to the University and the ASDU executive committee. The executive committee is composed of the elected officers, plus a group of people appointed by the President and ratified by the legislature. Combined with the 150 people we appoint to serve on committees throughout the University, ASDU involves large numbers of students working toward a single common goal: making Duke a better place.

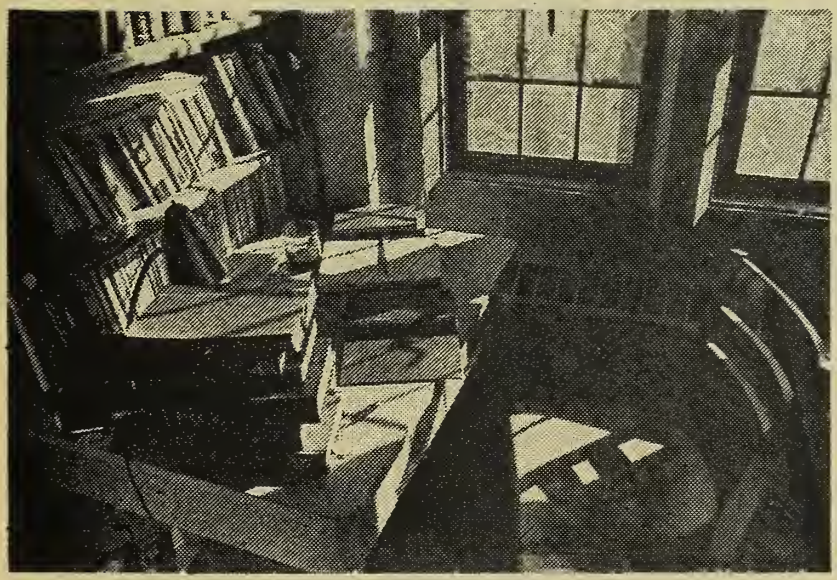
Student government at Duke is by no means complete, however. Most of our power is really no more than that of advice; the administration or faculty governing body is still empowered to do anything they wish, contrary to the desires of the students. One of our long range goals is to change the absolutism of this power. The faculty at Duke is generally conservative, not so much in the political sense as in the educational sense. Innovation is not met with enthusiasm, to say the least. But to a large degree, that is where you and I enter the picture. It is important for us to realize that it is our *responsibility* to work toward improving Duke while we are here.

We are dedicated to achieving benefits for students, tangible and intangible, and to working toward the larger goal of self-determination and the *right* to make the decisions that affect our lives.

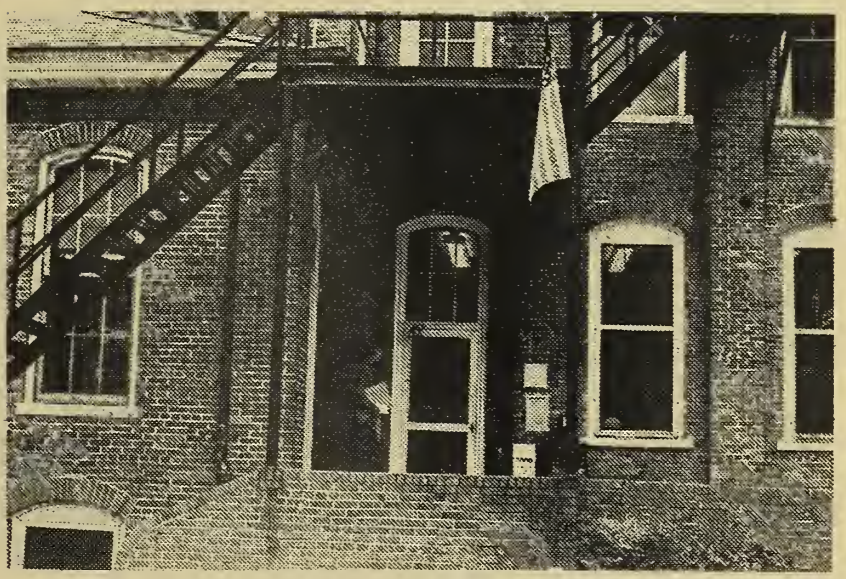
When you arrive at Duke, there will be many opportunities for you to get involved with ASDU: the legislature, committees, working on student services, etc. Make it a point to come by and see me, or any of the people in our office. We are at 104 Union on West Campus.

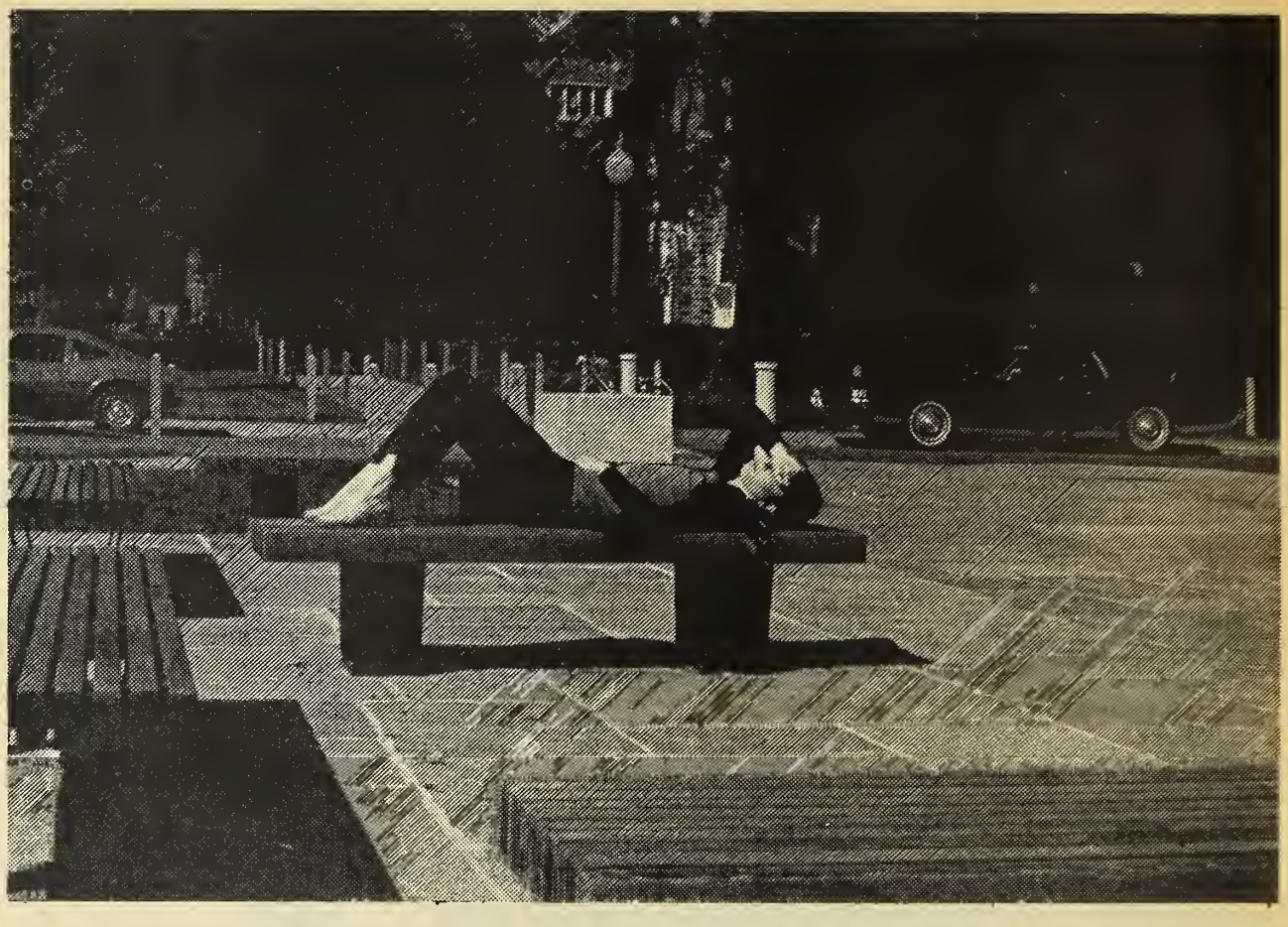
—Jeff Talmadge





Life In Duke





Confessions of a Freshperson

September, 1973. Not too many months ago. Far, far away . . . Mom, Dad, goodbye; and the Mercedes drove off. Thousands of faces, endless bus loads of people. All jumping out at your head. I live in Southgate. I am from Virginia. Oh, a little town just outside of Williamsburg. And you? Oh Really! Wow. Do you know . . . You don't. How about . . . You went to school with her! And then again. Uh, hi. You're my roommate? I'm from a little town just outside of Williamsburg. Where are you from? And the week went on.

I thought, no I was sure, I wasn't going to survive all these new people and their aggressions. I was scared to sit in the little huddles around a joint and to talk superficially. I thought that it had to be done. Otherwise alone. I didn't want to compete for the limelight; I just wanted to be myself. But I sat quiet. I was in awe of those people who just flowed into the awkward situations and had control over everyone. For the first week I admired these people. And then the second and third weeks came. I felt different.

During my first week at Duke I felt at a loss and completely insecure. Not homesick, but I just didn't understand this new society. Everyone, men and women alike (at that time most were boys and girls), was looking for a partner. Again, not wanting to be left out of this new society, I did the same. It was destructive. I was trying to make it with someone I didn't even know nor cared about; all as a result of the pressure of this new world.

I survived the first few weeks. I found that there were others just as unaggressive and insecure as myself. My roommate and I discovered each other, I wish we hadn't. Our worlds, our thoughts, and our actions didn't correspond at all. We tried, and we failed. I wanted to establish a new home, but my new room and my new dorm were not it.

November, 1973. Almost restored. All the energy I had built up over the summer to plow into my studies was now exhausted. I had come to the conclusion that I was an insignificant number in the large lecture halls. The only communication with professors was a meager

comment and a grade. Or in the classes where there was communication it was only with a graduate student (only a few years older and refusing a first name basis) who didn't know the first thing about teaching. However disappointed in the "professors," I was more disenchanted with the student body. During the first few weeks of school I discovered that most everyone was Pre-Med (or Pre-Something), and then by November I had discovered they would walk all over me for an "A" in chemistry. And by November I had been trampled over enough, I wanted out. Education was a disillusion. Students weren't here to learn, but to compete. They were the willing victims of a pressurized capitalistic society telling them they had to "succeed" in the real world, I still had the energy to learn not to compete.

January, 1974. A semester completed. Thousands of faces were pressed against the cold bus windows. Still unknown. And among them I would sit. Clutching the seat. It was crowded. (My arm, my skin touched another; he withdrew.) I sat drowning in the sea of faces while heading towards West Campus. But where was I really headed? The dean, the professors, the students, everyone kept demanding that I know where this bus was taking me. In what direction was I going? I didn't know. I don't know. Do I have to be pushed to succeed. I just wanted to learn. In January the bus stopped and I and the unknown faces piled out. The semester had begun.

March, 1974. Waiting. Waiting to read in the *Chronicle* that several hundred Duke students did something besides drink beer. My expectations of a radical Duke had been crushed. Student power, ASDU, social change—who cares as long as you received an "A" on the last test, or have a date for the frat party, or have enough dope to last through the weekend. Apathy. Perhaps not a strong enough word. I had applied to Duke thinking that it was the liberal school of the South. As you might guess, I was wrong. At the "liberal" Duke I found racism, sexism, and aggressive oppression abundant, and not many people working to eliminate it. A newsman once said, while strolling through a peaceful campus, that although the student movement is off the streets it was now working in the system just as hard. I am sorry to report that at Duke the movement is out of the street and almost in the gutter.

April, 1974. I've concentrated on the disillusions and the more depressing aspects of my first year. No, Duke life isn't all this way, but you will find enough of the pleasant and upper middle-class life at Duke to cloud over my thoughts. After a year as a freshperson I realize that it is easier to enjoy *that* Duke life than to fight the insecurity, apathy, and disillusionment so plentiful at Duke University.

September, 1974. Now it is your turn. Hi! I am Rob Lewis from a little town just outside of Williamsburg, Virginia. Who are you? And where are you coming from?

—Rob Lewis

FORTY-FOURTH SEASON

Duke Artists Series 1974-75

Time: 8:15 p.m. in Page Auditorium

Tickets: $22.50, $19.00, $15.00 for season tickets
$7.00, $6.00, $5.00 for Isaac Stern tickets ($1 reduction in each range for season ticket purchasers)
Available Page Box Office
Single tickets available after September 9, 1974

Schedule:

JULIAN BREAM, Guitarist and Lutenist – Thursday, October 3, 1974
NATIONAL CHINESE OPERA THEATER COMPANY – Thursday, October 31, and Friday, November 1, 1974
ISRAEL CHAMBER ORCHESTRA – Thursday, February 13, 1975
CINCINNATI BALLET COMPANY – Half Week Residency February 26-28, 1974
STRASBOURG PHILHARMONIC ORCHESTRA – Thursday, March 6, 1974
Special off-the-series concert:
ISAAC STERN – Friday, October 18, 1974

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Collective Neurosis at Duke

Your decision on where to live next year may well prove a primary determinant of the quality of your freshman "experience" at Duke. It is much simpler to change courses than to switch dorms; and considering the increasing numbers on residential waiting lists, your chances as a first-year student of gaining admission into the more popular houses are much greater than those of upperclassmen due to the spaces reserved specifically for incoming students. However, if your ardent hopes in the form of your first choice fail to materialize, don't despair. The residential situation is definitely, though sluggishly progressing.

Several factors enter into this all-important and far-reaching decision—whether you prefer East Campus or West, a co-ed or unisex situation, how much you or your parents are willing to pay. The choice was not always so complicated. As recently as three years ago, all men were automatically placed in West (with the exception of the engineering students) and all women were located on East; just last year were the all-male Trinity College and the Women's College officially consolidated. As a result of the "residential revolution" sparked by the 1969 creation of the Residential Life Committee and the enactment of its subsequent proposals, the sexes were finally permitted, however reluctantly, to mix. Two men's dorms (Brown and Pegram) and two co-ed houses (Southgate and Wilson) were created on East, and on West Campus evolved two co-ed dorms (York and Mirecourt) and two co-ed federations. (Federations consist of several adjacent dormitories which collectively sponsor recreational activities, house meetings, etc.) These developments, needless to say, somewhat eased the frustrations generated by the uncomfortable social climate. This year another women's dorm, Wannemaker, appeared on West Campus, a generous concession granted by former Dean Robert Krueger after his laconic rejection of three successive RLC-approved proposals for additional co-ed housing on West. In short, we've come a long way, but the struggle is far from over.

In order to retain some semblance of order in what doubtless seems a chaotic state of affairs, I will briefly outline the options open to first-year students and those open only to upperclassmen but which may prove of interest later. First I will concentrate on what qualities distinguish East Campus and West; the second distinction will be based on various types of housing (i.e., all-women's, all-men's, co-ed, all-freshman, independent-independents, fraternities, and cross-sectional independents). No single situation is paradigmatic, and most of what follows is garnered from the personal opinion and experiences of my first year.

Choosing between East and West Campus is not merely a choice between Gothic and Georgian architecture; both environments provide certain unique advantages and drawbacks. West Campus contains most classroom buildings and the dormitories (except the "new dorms") are Gothic, and accessible. The fundamental advantage of West is that most of the "action" is there. If you aren't infatuated with the idea of crowds and raucous music, you might prefer to live on East Campus. Smaller, greener, quieter, East has its own library, art museum, and infirmary. However, a primary drawback to East is the compulsory board contract, anathema to many who have the opportunity to eat elsewhere. But I feel that this consideration is compensated for more than adequately by the possibility of studying in your own room and the low-key familiarity inherent in East.

First-year men choose, or may be placed, in any of four housing classifications. "Freshman houses" are precisely that, and hold both assets and disadvantages. Living solely with other first-year men means that

everyone there is going through approximately what you're going through, but it also means that no upperclassmen will be in the immediate vicinity to solve your collective or individual problems. On the other hand, you will be exempted from any grave inferiority complexes stemming from your being a fresh*man* (emphasis mine) in a cross-sectional men's house. And there is a cogent argument on the advantages of meshing with members of your own class (group solidarity, you know). Cross-sectional houses provide upperclassmen for advice and/or condescension, but may lack the close-knit quality of a small freshman house. Another type of housing is euphemistically dubbed "independent-independent," which, translated, means living in a fraternity where you're not in the fraternity. This may prove helpful or detrimental, depending on your personal preferences and/or prejudices. Just don't let your insecurities get out of hand.

Women may choose either of two options, all-women's dormitories or co-ed houses. Sororities do not live on campus, a situation viewed by many as beneficial, encouraging greater diversity and intermingling within sororities, though this may also result in enclaves of "sisters" within the dorm. However, the atmosphere appears at least superficially healthy. Women frequently choose a women's dorm over a co-ed house in hopes of greater privacy or in response to parental imperatives, though some genuinely prefer the all-woman atmosphere. Personally, after moving from an all-women's dorm to a co-ed dorm, substantiated by feeling that a co-ed living situation is generally less tense, homogeneous, and restrictive than a women's dorm. Personal biases aside, women's dormitories are now experiencing their first taste of complete regulatory autonomy, a result of the extensive efforts of the Campus Community Council.

The co-ed houses (all four of them) provide a limited variety of experiences and formats, and frequently serve as a catalyst for moving off-campus. Southgate, which is on East Campus, as of this year will house men and women on the same floor, but on separate halls (bathroom facilities, you understand . . .). The atmosphere is informal, and the social pressure for "dates" is considerably reduced; friendships are relatively fluid and easy to cultivate. My conception of a co-ed house before coming to Duke has carried slightly orgiastic connotations (entirely unsubstantiated, alas!).

Two of the remaining co-ed options fall into an entirely different category, that of the "new dorms." Located on West Campus, these dorms are neo-Gothic (–)., expensive and nearly impregnable to those who wish to move there. Wall-to-wall carpeting, the much-coveted air-conditioning, and the sad fact that York and Mirecourt constitute the only two co-ed options on West account for their impressive and nearly static backlogs. However, some complain about the quasi-"hotel atmosphere" of these dorms, specifically their nearly uniform rooms and the lack of interaction.

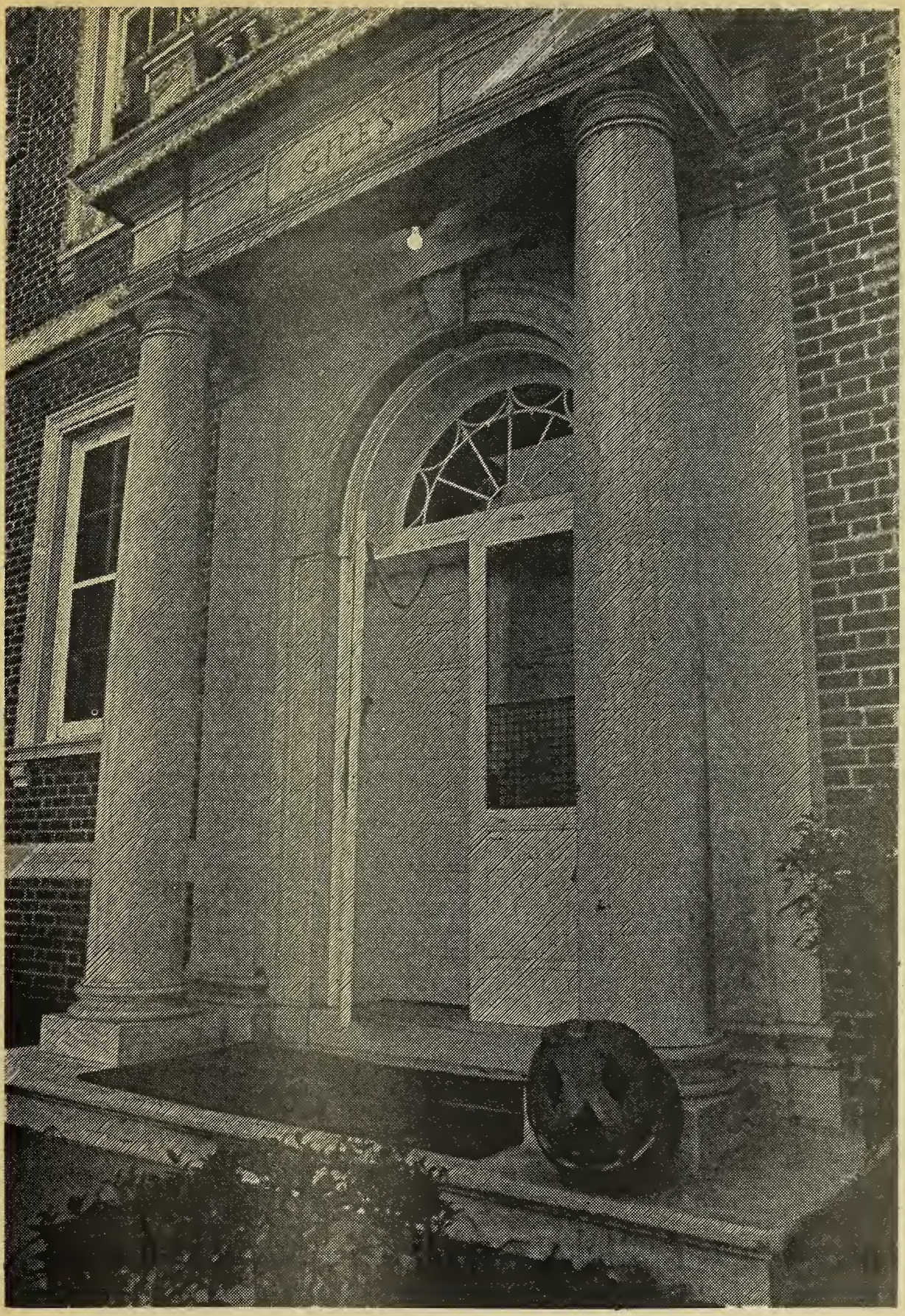
A few postscripts inserted here concerning the above-mentioned housing options and their concommitant myths might be in order. On East: 1) Yes, Giles and Bassett (2 women's dorms) *are* renovated, if you don't mind having your own creativity stymied by someone else's view of "chic" (expressed mostly in greens and oranges, with beads for closet doors). Harumph. But the floors *are* carpeted and I hear they have inimitable kitchens. 2) Jarvis and Aycock are not in such squalid condition as is commonly pictured. Jarvis was painted last year, and they have a fairly good piano, not to mention the scintillating personalities on third floor. True, something should be done about Jarvis' sagging parlor roof . . . 3) Epworth, a woman's dorm on East, deserves a special word. Formerly an inn, its large rooms and spacious porches lend Epworth a unique air of privacy and individuality. Epworth's known as a "house for the contemporary arts." An open lottery with a prerequisite application constitute present application procedures.

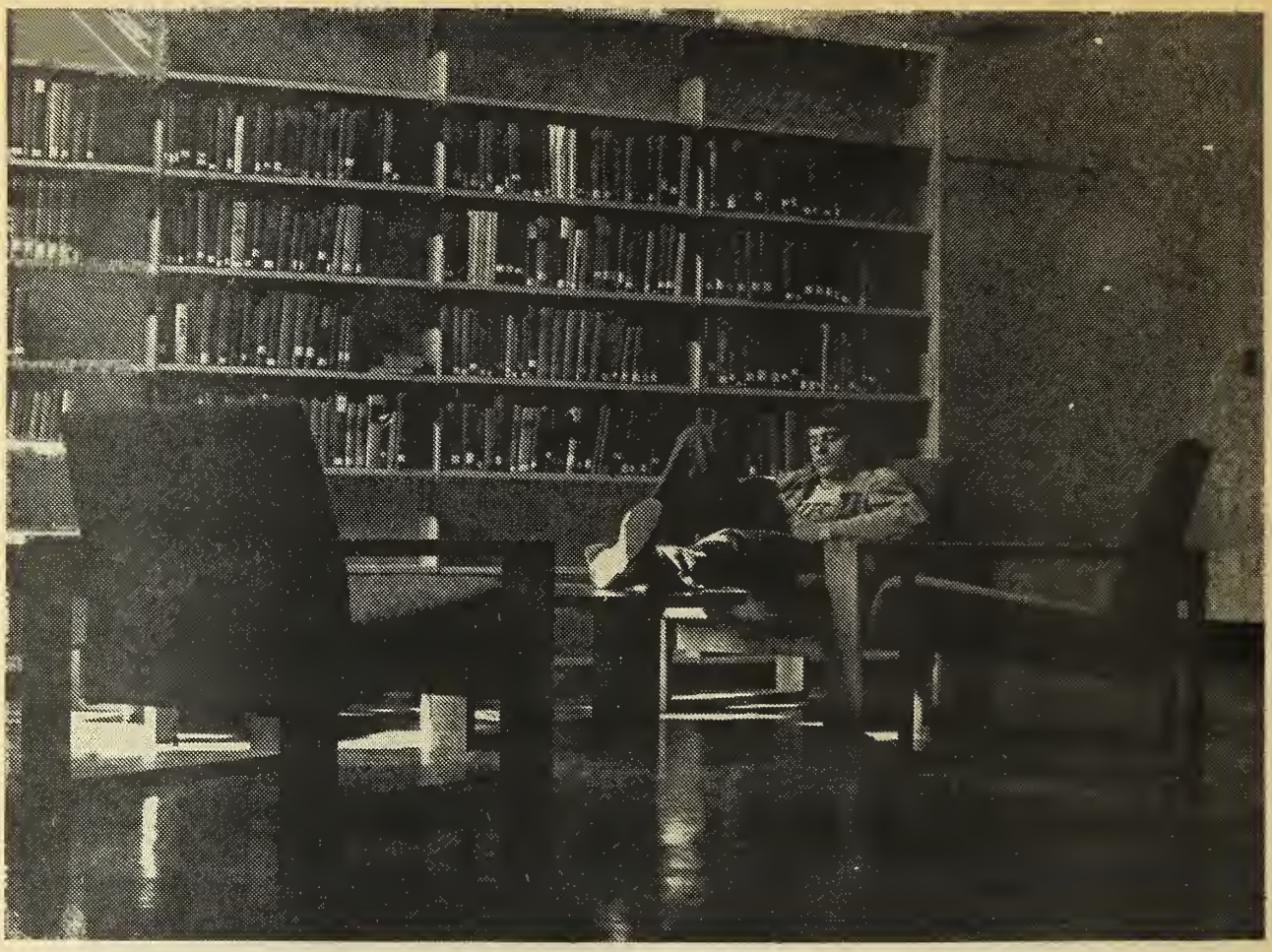
On West: 1) Grad Center is *not* the inferno incarnate. Though perhaps homely (sic) in appearance, it is nonetheless unusual in attracting by whatever method a diverse group of women. Grad Center also contains its own cafeteria, and most women seem to find the grad students to be very worthwhile people. 2) Hanes House accepts female nursing students only. Enough said . . .

So much for "normalcy"—on to better things. The only remaining co-ed house on campus is an "experimental" residential community designated as s.h.a.r.e. (Student House for Academic and Residential Experimentation) open to upperclassmen only. Housed in Wilson on East Campus s.h.a.r.e. operates on the belief that living and learning are inseparable experiences, and thus initiates activities such as poetry readings, house courses, and dinners with faculty. Physically, Wilson House is arranged by suites alternately male and female, which relieves the bathroom dilemma and offers a near ideal co-ed situation. Admission until this spring was selective, based on concrete signs of academic motivation (i.e., Program II, independent study, etc.) but admission for next fall was conducted as a lottery open to anyone who filled out the lengthy prerequisite application. s.h.a.r.e. depends on the active participation of its members to stimulate "academic innovation" (a catch-all phrase at Duke). From the enthusiastic response of the "Wilsonians" and the size of the waiting lists, it is obvious that more options similar to s.h.a.r.e. should be made available to students.

After this plethora of description, you have probably decided just to choose the cheapest place and forget it. Don't. It's a temptation, but the time invested in selecting the situation most compatible with your personal lifestyle is well worth the effort. A hint—if you think that you would like to live on West, sometime later perhaps, apply *now,* for it's much easier to move to East from West than vice versa. And if you're dissatisfied with your housing situation next year, seek out alternatives. You have to take the initiative, and get to know people in order to have the optimal chance of being accepted. The responsibility in this aspect of university life, as in most others, is primarily individual.

—Marat Moore





Getting Educated

Now the frustration *must* begin.

You probably see yourself within the same limits that Duke has attached to you. You were in the top cream of your class, you perform well as a student and probably have expressed to Duke your interest in pursuing graduate or professional studies. Duke has chosen you in as much as you have chosen Duke. It is exciting to think that now you begin choosing your life . . . and yet infinitely disappointing that so many students leave Duke, a product of the institution. For them every day is one of the rest of their life and not one of the beginning of the rest of their life. The education that you give to yourself here can make an incredible difference.

The teacher-subject-student structure has been provided as a means to a goal that you provide. But do not be upset if it seems to fail, that's great; for then your frustration will become the energy that makes appendages grow on the structure, and those appendages will make you live. It will be difficult to function at times as a human if you are preparing to be a "professional" for a preconceived job. The catalogues and the counselors have a precise recipe for becoming a professional such and such. You won't have a great deal of trouble studying medicine, law, business administration, ministry or "teaching" (in the traditional sense of these terms). You *may* have some problems understanding that this profession must be the means to an end, to a society that functions for the good of all, not an end in itself. If you detach yourself while you are becoming "educated" you will find nothing but money and a secure job that may rip off everyone but those who have fallen into the same vacuum. Be as selfish as you can and sap as much as possible from the University structure but be cautious not to sacrifice any part of yourself for it. For you cannot use your education unselfishly without the latter.

Advice, materials and faculty are extremely limited in the areas of social work, journalism, contemporary arts, social theory, etc. This makes your academic education more difficult. But if you are determined to focus on one of the areas that Duke has ignored you can usually find a couple of faculty members who share your interest and who will sponsor you in independent study or in Program II or Program III where you can design your own major. There are some professors at Duke who get

excited at a student's desire to educate herself/himself and who will direct some of her/his energy into those undeveloped plans and ideas. Just because something has not been done before that does not mean it cannot be done. And your efforts for yourself can often make the way easier for another student who has equally undeveloped and unanswered ideas.

Duke is conservative but don't let it get the best of you—if you've got nothing then you've got nothing to lose. You didn't pay $20,000 to get a lot of flac but that may be what happens—so just give it right back. Some students have worked hard to develop courses that deal with vital but ignored areas. These students may be your greatest recourse. You can organize half credit courses in your living group, design a course as an independent study project and find a professor who is interested enough to try to teach it, go to or help sponsor lectures, conferences and major speakers activities. There is a Free University that thrives on creativity and frustration with traditional education. Duke students may take one course each semester at the University of North Carolina at Chapel Hill, you may find many of their departments superior to Duke's.

Student initiated campus organizations can become your strongest ally for educational change. Many of them meet regularly for study and discussion groups. Most of them are not strongly supported by the Duke administration, all the more valid reason for their existence. The Association of African Students, the Institute for Nonviolent Study and Action, N.C. Public Interest Research Group (PIRG), Duke Environmental Center, YM-YWCA (only to mention a few strong student initiated organizations) can be vital to your University experience, to your life time role.

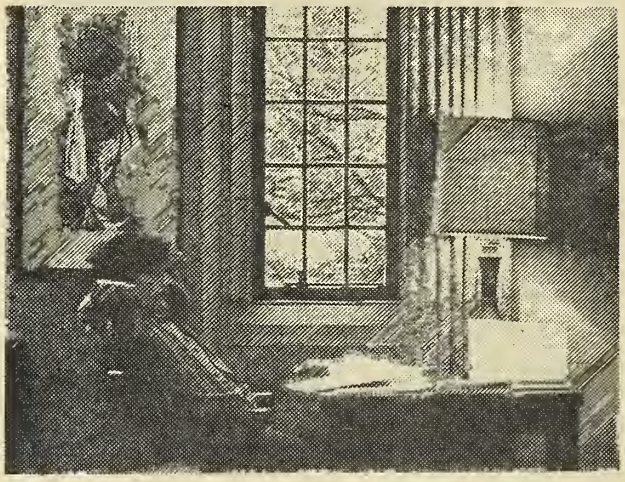
You must make your education one that will make you acutely aware of the world situation and from this you must develop yourself into an instrument of effective change. You can spend four years here and never realize the intricate but real relation between institutionalized education, capitalism, racism, militarism and sexism. Or you can spend one year here and begin to understand it so strongly that your next three years are spent battling it. You should get more for your $20,000 than you ever expected and at the same time you can give more to the structure than $20,000. If you don't give them more than they bargain for you will never get what you need.

Sound hard? You bet. I hope you experience the joys and products of frustration.

—Pat McNellis

Living-Learning Exchange

Too high a value is placed on answering questions posed by others rather than the posing of one's own questions.



The University, by its very nature, forms an environment that inhibits the development of autonomous learners. Since it is based on the assumption that a person must have a certain quality of knowledge before he or she can create new knowledge, the main task of the professor is to transmit knowledge, while the student's job is to learn it. In our present University systems, students are regarded as neutral, kept at a distance, and their resources almost completely unutilized.

In order to preserve the structure and power relationships of the present University Authority, artificial and arbitrary limits are set up. To impose these limits for the sake of preserving that very order is the motive of those in Authority, who therefore are creating an actively hostile situation for the "natural" development of order within the system. Energies should be freed to make authority shared, democratic, and flexible, rather than fixed in hierarchical roles. In our present system, the vast majority of the Authority's energy is spent in establishing and preserving control while the student's is absorbed in trying to deal with or against this Authority.

The Durham Community Learning Exchange, which began in Spring 1974, is a place where people of all ages and backgrounds can come together to shorten the distance between people and what they want to know. It is based on the assumption that learning experiences should be available to all, not just those with money, that education should be an active life-time process. We feel education should be an exciting process involving personal and shared involvement and growth where both teachers and students are active participants on learning groups flexible to change. Education with Universities and other institutions has for too long been an empty ritual of regulated creativity, passive involvement and boredom, where grades, credits, or a degree have been the goal of learning.

"Teaching" and "Learning" are alternate and interdependent descriptions of a single process. All elements must be active, each contributing and each therefore changed by any change. People must learn to not only be able to present information, and offer principles and assumptions, but also facilitate the process of learning for others by being able to help unblock learning difficulties and clarifying problems.

People are so trained now, that they find it difficult to believe in each other enough to learn from or act with, let alone create healthy mechanisms for change. They need to take themselves seriously and develop a trust and willingness to let people be as they are, so they may move freely. If people are bound up in satisfying others' expectations or feel they've something to lose, learning will be blocked. Autonomous learners direct themselves as they perceive their needs. The dependence on competition and extrinsic motivation to learn must be eliminated and authentic self-motivation developed.

We in Durham envision a society where we are all self-regulated in a collective sense and freed from the oppressions of sexism, racism, capitalism, and imperialism brought on by the perpetuation of "knowledge holders" who become the power elite. Education must no longer cater education to the white middle class or present those standards as goals for all. Neither can we pacify these people by absorbing their energies in leisure classes leading them to believe that personal satisfaction is the end to education. After collectivising our energies we must again reach out to recognize and fight those ills which still dominate our society.

All too often people will freely criticize without proposing anything concrete to improve existing conditions. Creating community must be more than just works on paper. We feel the Learning Exchange is something that can empower people rather than weaken those exposed to it; it can be a breathing space where people can help themselves and others to better understand their lives and the world, to take control of them, and where necessary, change them.

Look for us in the fall, we should be alive and stronger by then. Feel free to contact Pat McNellis or Jane Collins for further information or with any ideas.

An act of learning is a meeting, and every meeting is simply the discovery in the world of a part of oneself that had previously been unacknowledged by the self. It is the recovery of the extent of one's being. It is the embrace of an eternal but elusive companion, the shadowy "other" in which one truly resides and which blazes, when embraced, like the sun.

—Jane Collins

The Arts...Create Your Own

I believe that art is the pursuit of human excellence, and that the process of defining and striving for excellence in being human is more important to humanity than the result of the effort itself. Criticism is an imperative adjunct of the artistic process, as it is the whetstone against which we sharpen our attempt to excel.

Anyone who comes to Duke will at sometime be involved with art, either as a critic or as an artist. The involvement may be as casual as one's first-voiced reaction to the West campus architecture ("This is Gothic?") or as formal as the decision to major in music and practice six hours a day.

The administrative tradition of the University shapes any student's contact with the arts in much the same way it influences all facets of the Duke experience. That is, nothing is handed to the Duke student on a silver platter. Academically, personally, and artistically, it takes effort to find out what this community has to offer and then to take advantage of it.

While this may sound at first to be a grim prescription for a university experience, it has a joyful side. For, as was pointed out to me by a wise guest director brought here by Duke Players, Duke is a make-your-own-opportunities place. Despite the absurdly atrocious conditions with which the arts have to contend, including no studios for painting or sculpture, no decent theater, no acoustically reasonable setting for music, a renovated gym for dance, and a long list of other indignities, the arts are thriving at Duke. They are thriving because groups of passionately dedicated students—artists and their supporters—continue to pursue excellence in spite of—or is it because of?—the challenge of no proper facilities and little money for the arts.

Where else could you in one evening have to choose between a poetry reading, a flutist's recital, and a fine old movie, all either free or for a nominal price? Where else could you in one semester decide for which of several publications to write or photograph? In what other occupation than as a student can you count a novelist, a painter, a dancer, and a literary critic among your colleagues?

The opportunities are endless, but they will not drop into your lap out of the blue. You have to look for kindred spirits in your artistic or critical endeavors, and you have to make the artistic events happen yourself. The administration certainly will not do it, nor will the faculty; students have to do it for themselves or it simply will not happen.

Creativity and criticism are grueling processes, but they are well worth the rewards reaped from them. I wish you hard work in your artistic ventures at Duke—and I wish you joy. Peace.

—Sally Austen Tom

In Search of the Algonquin Hotel

Part I

The Duke Literary Underground

We're still looking.

Part II

We came to Duke primed for the creative experience, for urbane poets sipping their cheap wine while spouting literary allusions, planning first novels based on a small, unnamed southern school. The only thing that's easy to find is cheap wine and the school. The poetics are in very short supply, although Dr. Applewhite is great and Reynolds Price writes some poetry (but you have to write a novel to take his course). There are lots of budding young poets in the student body, but don't get too excited; sonnets of love and the basic meaning of life are big around here, so if you can break out of iambs and anapests you can be part of the avant-garde. Only the avant-garde take writing courses.

Which isn't too unusual since the English Department regards creative writing as a "skill course" which ranks somewhere just above lessons in the split infinitive and why it is bad. The writing courses—which are 1X, 65-66, 102, & 103-104; that's it for all four years—are "elementary skill courses [which] may not be used to satisfy the distribution requirements in any of the three divisions."* or even an English major. Duke has very little appreciation for any writer who doesn't have the decency to be dead.

Of course, there is always the *Archive,* the school literary magazine, or, as we say in the business, the lit mag. It's really not all that bad an anthology; we've both been published, what more is there to say? Whatever else there is to say, don't be afraid to give the editors your stuff. Submit anything you wouldn't be ashamed to have your name on—use a pseudonym if you're ashamed. You can't be too far from the top of the bunch and it's a long way down. Print is fun, especially if you're in it.

The *Archive* also sponsors the Blackburn Festival, for which it invites guest writers for a day or so to speak, read and party. It's interesting to hear them and/or be with them, but it can be disillusioning to realize that they're mortal. But be sure to hear these rare writers. You might also consider visiting UNC; they have some really good programs, e.g., Robert Creeley, Diane Wakoski, Lawrence Ferlinghetti.

A Little Advice From The Experienced and Sophisticated Freshmen Who Are Writing This Article:

Don't convince yourself that a course is unnecessary and you'll write on the side. You won't.

1X is the only course open to new freshmen, though, and it's limited to twelve, which is great if you're in it and pretty poor if you're not. But try anyway; it's fun and helpful and you meet some interesting people. Dr. James Applewhite is like no teacher you've ever had before. He has good parties.

I don't know Gerry Monsman, but he's supposedly helpful in both his writing courses and Program II.

If you're journalistic by nature (it has to be that way; there aren't any journalism courses) you can write for the *Chronicle* or something called the *University Experience.*

Good luck.

Part III

Places we've looked:
the very Bohemian CI
the library
in the chapel at midnight (oh, how terribly real)
in the English Department
in a dorm of iniquity
in our own backyards.

—Peter Strimer
Tim Westmoreland

Religious Life

During my first year at Duke I discovered one most amazing thing about Duke students: they wanted to talk about God! Almost any casual bull session could slip into theological gear. People wanted to find out what grounds of belief their neighbors used in living their lives. Part of getting one's head together seemed to be a search for the sacred and for some means of relating to it.

The professors of Duke's Department of Religion and the Divinity School Library offer valuable help to a student on the academic level of this search. My religion classes, especially those in Biblical studies, rousted me out of the comfortable old set of assumptions which I had been using since Sunday school days. My mind was forced to stretch and to question. I began groping toward a deeper, more mature faith which I could know as my own, and out of which I could act with effective energy and a sense of purpose.

I began to look around Duke and Durham for religious community and found an abundance of religious groups of all stripes. Durham churches and synagogues are most happy to welcome students as members or affiliates of their congregations. Students often sing in the choirs or work with the youth in local churches.

In the middle of West Campus stands the Duke Chapel which has beautiful Sunday morning services complete with excellent choral music in an impressive Gothic space. There are also informal services in the Chapel on Sunday nights as well as communion services during the week. The Chapel is also usually open for private meditation and prayer, and the Chaplain's office downstairs is an excellent place to go for help of any sort.

Duke is blessed with an incredible variety of student religious groups. Orientations of these groups include worship, the arts, charismatic fellowship, evangelism, yoga, liturgy, Bible study, social action, and various combinations of the above. Some of these groups are run by the students themselves, perhaps with help from a national organization, some are supported by denominations or local churches, while others are sponsored by the University. The groups try to work together by means of the Religious Life Staff (which includes the professional chaplains), and by the ecumenical Duke University Christian Council. Over the past several years I have seen the various Christian groups become more aware of the need for unity. Communication and cooperation has increased remarkably, so that the groups are pooling their resources for such projects as helping out with Red Cross Blood Drives and raising money for African famine relief.

The dynamics of religious life during the next few years at Duke will be interesting to watch. Among problems yet to be solved involving organized religious groups are:

1) The role of denominational groups on campus and how to finance them.
2) What sort of commitment the University has to religious life on campus (in terms of staff and building space for religious groups).
3) How to encourage more communication between Duke undergraduates and Duke Divinity School students.
4) How to increase religious community between Durham people and Duke students. (Several churches near the campus have already done some effective work in this area.)

Duke is a place of abundant opportunity for religious study, experience and commitment. I would encourage you to jump into life here with openness to the love and power of God who makes community possible, even among 8000 transplanted academics.

—Bonnie Parr

Where to go if you want to do it on Sunday

Religious convictions for most are interwoven in their lifestyle. To live is to feel the celebration. But often we seek some established time and place to join others who share our beliefs and to develop a sense of belonging to a religious community.

For many Christians, the traditional eleven to twelve service and perhaps some additional fellowship meetings help satisfy the needs for community. The chapel is an impressive display of a Christian worship service. The choir provides an opportunity for those who enjoy religious music to study and perform as a part of the worship. Sometimes the chapel invites speakers who have particular messeges of inspiration. Sister McAlister, Bishop Winter and other nationally known people have spoken in the chapel. However, because of the huge, impersonal atmosphere some of the most interesting people seem distant and more academic than personal.

For those who want to worship on Sunday and do not find satisfaction in the chapel, other services are held on campus. Catholic students and others who enjoy contemporary worship hold a weekly folk mass on Sunday mornings. These services and the additional Catholic student fellowship are the center of the Catholic sense of community at Duke.

For those who prefer a more fundamental Biblical approach to Christianity, a nearby church called Blacknell holds weekly services which are quite popular with the conservative Christians on campus. I personally could not relate to the narrow interpretations offered but I was impressed by the choir and felt quite welcome in the friendly atmosphere. On campus, Inter-Varsity and Campus Crusade hold meetings for Christians who are into an evangelical faith and the Bible. Some students find what they want in these organizations. I find them Bible verse oriented but lacking the dedication to social change and humanism the Bible proclaims. Individuals in the groups vary in religious tolerance from some who show their dedication to their belief without being obnoxious to others who will not listen to a person who does not absolutely agree with their "one way" of interpreting Christianity.

An Episcopal church called St. Joseph's which is near campus offers contemporary services at the traditional Protestant time of 11:00. Their friendliness and warmth is welcoming though the service is not always well co-ordinated.

Other students have found a sense of community in local churches near campus which are primarily composed of Durham people. I would encourage at least visiting some of the churches in the area if only to meet some of the people in the city in which you will be living.

Hillel is an active Jewish community on campus that meets on Friday nights. In Hillel Jewish students find the pride and respect for their Judaism that is often lacking among the majority of the student body.

Various denominational Protestant ministers help co-ordinate special programs one of which is United Ministries. I went to a couple of Friday night suppers and learned of some of their projects. I'm not sure what direction they'll take in the fall. David May, the Baptist chaplain, is a great person to seek if you have any personal hassles.

Durham has some religious communities that usually welcome visitors. Omega House on Oregon St. is a group of Christians who often have an open house or special program to welcome those interested in what they are experiencing as a living group. Suruban Partners is a living group that is into both their faith and active social change.

For those whose faith centers in Eastern philosophy and inspiration, Duke offers some groups of various sects that advertise their meetings in the Duke paper.

I'm sure I haven't covered all the possibilities for religious celebration at Duke. I've spent the year exploring and have often been bored and disappointed by services I attended. I'm not even sure a one hour weekly service can be relevant if a person does not have time to be an active member of the church community. However, I have found some services inspirational. Most spiritual inspiration for me has come when I spent time alone with the natural beauty in the forests or gardens where life itself called my senses to appreciation.

—Diane Browder

Generation on Trial

Editor's Note: The following is a sermon delivered in the Duke University Chapel by The Reverend William C. Turner, Jr., Director, United Campus Christian Ministry, A & T State University on March 31, 1974.

A couple of years ago a popular group recorded a song that said: "this generation will be remembered as the one who did their best." Since that time and the recording of that time, I've often been forced to wonder just how long a generation lasts. If we were speaking in pure chronological terms we could say that a generation roughly coincides with the time it takes for an infant to mature into adulthood. But there is another way in which generation must be reckoned. Generation must be reckoned also in terms of prevailing mood and response. The popular group had reference to the generation of activists, some who even fashioned themselves as revolutionaries. This generation of the late sixties had a vision—even if sometimes it was blurred. This generation spoke in loud and unmistakable terms, letting the White House, the nation, and the world know its displeasure.

I read an editorial the other day that seemed to suggest that the youth of the nation have entered a new generation. This editorialist applauded streaking as a sign that once again all is well with America. He said that there is a return to the well-sanctioned college pastimes that are so typical of American students, and that are so acceptable by American standards. I wasn't sure concerning his reference to typical until that following weekend: I saw a picture in the paper that gave a little history to college pastimes. There was a foolish looking fellow standing in a group of fellows swallowing his 210th goldfish. In another picture there were even more foolish looking fellows piled into one telephone booth. In another picture they were piled in a Volkswagon; and in another they were holding up women's lingerie, with a demented smile on their face, showing all thirty-two teeth. The editorialist said in so many words: this is the kind of conduct America prefers among her students; and certainly no one should be alarmed to see students running on campus with nothing on but their tennis shoes. He continued to say that streaking is much better than protesting, than picketing, and taking over administration buildings. But he also seemed to be saying more. He seemed to be saying that the college years are the time to sit in the classroom and be fed full of information, much in the same way that the computer is fed. College years, college days, are not a time to think and analyze, to evaluate, and to give expression. It is not a time to come to grips with the reality of the world all about, and to make some attempt to bring about change.

Shortly after this editorial, I had an opportunity to talk with some black college students. I was interested to know what their response was to this craze. Some said: It is alright for them if they want to do it. Some said: It showed decadence, and a slippage in values. I was concerned about the question I had heard someone else raise, namely: "when are we going to see a dark streak?"; or put even more tersely: "is it coming to A & T?" They assured me that it probably wouldn't happen at A & T, saying that black students don't have time for that foolishness. They've got too much else to do. They said: "there are too many other things on their minds—too many issues for them to face, too many problems that must be addressed—they don't have time for that foolishness." But something didn't quite ring true. For I have not come across all those students who are so concerned with issues and with problems. It had not occured to me that the black college student in 1974 is wrapped up and tied up in the solutions to the problems that are facing black people. Maybe I haven't been where I ought to be. But I was more familiar with shooting up, cutting up, and acting up and tripping up. And my real question, or hidden agenda was: "what is the difference between white kids streaking and black kids laying in the bed when they ought to be in class, smoking dope, shooting that mess in their veins, popping pills when they ought to be reading the newspaper. But then it occured to me: "These," I said, "are the black kids at A & T. They are not like this anywhere else." At Duke they are more concerned about the issue of Capital Punishment in the State, realizing that there are 72 inmates on Death Row in the United States; and of the 72, North Carolina has almost as many as the rest of the states put together. There are 31 inmates on Death Row in the state of North Carolina. Of these 31, 21 are black. In the entire nation, 58.3% of the inmates are black leaving North Carolina quite above the national average with regard to the percentage of inmates that are black. I said, "the black students at Duke are making a response to the famine in the West African states—Mali, Upper Volta, Chad, Niger, Senegal, Muritania; and even if they don't know how to respond, they certainly know about the Aparthied in Southern Africa. And as an expression of their concern for their bretheren on the other side of the world, and in recognition of the sameness of our condition they have moved into the communities in the city of Durham, and began to express that concern.

Now what I want to know is the question, posed in another old song we used to sing—that is, Am I right or wrong? Please tell me I'm right. But even more, I want to put you on trial—as every generation goes on trial. Remember again, that generation here has reference to prevailing mood and response.

But how does a generation go on trial? Jesus describes for us the way a generation goes on trial in Matthew 12:41-42. He says: At judgement, when this generation is on trial, the men of Ninevah will appear against it, and insure its condemnation. For they repented at the preaching of Jonah; and what is here is greater than Jonah.

Jesus was here talking to a generation that was fixing to blow it. They were about to let it all go by. They were under Roman rule and control, and Rome preferred to govern them through quisilings and Uncle Toms. There were all kinds of ideologies, schisms, isms, factions. In the past Rome had had a whole lot of trouble out of this little state; and they were respected very greatly for their boldness. But they were fixing to blow it now, because all their energies were being wasted contending with one another—the Pharisees against the Sadducees, the Zealots going to be revolutionaries in spite of everything, and going to kill everybody who don't agree with them, and then the Essenes said: "Forget it all—we'll just go out into the desert and wait." He said they were just like children sitting in the market-palce, saying "we piped for you and you would not dance, we wept and wailed and you would not mourn." Jesus said to them: "you don't know what you want, you can't make up your mind about nothing." John the Baptist came dressed in camel's hair and they said he was possessed. The Son of Man came eating and drinking, and they said he was a wine bibber and a glut. Nobody suited them, and they wouldn't follow nobody. Then they came to Jesus looking for a sign. Jesus said: "I'm fresh out of signs. The only sign I will give you is that of the prophet Jonah." The sign of the prophet Jonah is a man saying: "folks, you'd better get it together, cause time is winding up."

Then he goes on to tell us what it is like when a generation goes on trial. The men of Ninevah, and the Queen of the South rise up to bear witness. For the men of Ninevah got it together. They repented in sackcloth and ashes at the preaching of Jonah. But one greater than Jonah is here now—indeed the Messiah of God, the one who stands in the middle of time and divides it in two, the one after whose advent, time wasn't even reckoned in the same way. After him they started counting time in a forward direction. Before him they counted it in a backwards direction, starting big and getting smaller and smaller. That's the one who is here: the one who stands at the center of history. But you are about to miss him and let him go by. "It's going to be hard on you," he says, "when you go on trial, because all the possibilities are here. The options are laid before you—you've got a choice; you can do something about the conditions. But you're playing like children in the market place. One day, as a generation you're going on trial."

And so it is that every generation is judged by the men of Ninevah. When does this judgement come? This judgement comes whenever the generation goes on trial—whenever the mood and response is evaluated over against the needs and the possibilities. A generation goes on trial whenever history is written and the generation's performance is compared with those who preceeded it. A generation goes on trial when the college days are over and the graduates go looking for jobs. A generation goes

on trial when the community starts looking for solutions by those who have been prepared, or so they say, to be the leaders. A generation goes on trial when the lonely voices cry in the streets, and there is no answer.

In days to come—and they may not be too long in coming, some changes are going to take place in the way of life Americans have come to know. The signs of imminence are all around us. God is going to break through—come through this nation in clouds of righteousness and judgement. He's letting other peoples in the world into the power circle. He is letting Arabs, Africans and Asians have something to say about the destiny of life on this planet. And when other men in the world find their place in the new human ecology that God is now establishing, America can't enjoy her solitary position anymore. When the deal goes down the question is going to be raised of this generation: What were you doing when the mess was taking place, what were you doing when they took the crime off the street and put it in the White House? Black folk, while things were in a mess, were you in getting it together, or were you sleeping and pointing a finger at other folks who got messed up.

But who are the men of Ninevah? The men of Ninevah are men who repented and got it together, even without too much background and equipment. The men of Ninevah weren't familiar with the Lord God. They didn't know about his righteousness and his justice. God

had not striven with them, worked with them, and blessed them. They didn't have insight into the way God acts in the affairs of men. Yet when the Sea Captain went down into the ship he shook the old sleeper and said: Wake up brother Jonah, the Lord God wants to talk to you. Get up Jonah and do what your God said. Go and cry in the city of Ninevah—forty days, and you shall be overthrown. I tell you, these men who hadn't even heard the word of God repented in sackcloth and ashes at the preaching of Brother Jonah. And Jesus said, the Ninevahites are going to rise in the Judgement and condemn this generation.

The Ninevahites are those who made a response that was far greater in magnitude than the knowledge and opportunity that was afforded them. The men of Ninevah are going to rise up at our trial when this generation comes to its judgement. Grandmother is going to be standing there. She is going to say: "Child, what did you do with the opportunities you had in the seventies? Why honey, when I was coming along we couldn't even go to school. And even if we could we had to walk several miles in the winter time and in the rain. Our feet got soaked and they got cold. We carried our lunch in sacks and in newspaper. But even then child, we stood up for what was right. We might have had to feign sometimes, but we put our trust in God and we kept on marching. I might couldn't tell the boss man off when I was there on the job; but when I came back home I explained some facts of life to your mother and father. And I told them: 'pass it on to your children so when the time comes when God is ready to move we can move right along with Him.' Now tell me child, what did you do with your chance when it came your way?"

Momma going to be standing there: "yeah honey, if I had had a chance to go to Duke, or to go to anybody's college, I would have been more than delighted. When I was coming along it was only the cream of the crop—those who were light, bright, and almost white who got a chance to go to school. I finished high school with good grades, but they said 'girl you'd better go to work.' I slaved and I worked, saving my pennies to send you to school. What have you done with all the opportunities that have been yours." Harriet Tubman is going to be there. She is going to say: "chillun, I'm ashamed of you. A long time ago they had a price on my head; but I kept going down into the hellholes of the South bringing men and women through on the Underground Railroad. Now you can ride on any coach you want to ride on; you can even fly on the wings of man. Some of y'all got GTO's and Camaros; but you won't even take a hungry child carry her to the movies some times and buy her some popcorn. You won't even take a little boy and teach him how to play some basketball. Chillun, I'm ashamed of you." Martin is going to say: "You might not have agreed with my tactics. But there is one thing for sure: when I was marching people were listening. When I was walking somebody was responding. I'm ashamed of you children. It looks like you're self-checked in this day."

That's what it is going to be like when this generation goes on trial. And I've got news for you: unless we do better than the generation Jesus was talking to we are going to come up short. I tell you what messed this generation up: they tried to stand in the arena of men without looking to Jesus. If we leave Jesus out we ain't going to have no excuse. Ah, but you say: "everybody who was there at the trial came through hard times and tribulations. They came through periods of crises and they were forced by life and death to make their response. When Nat Turner rose up in rebellion, it was a matter of life and death for the slaves. When Martin King was on the march we had to eat at segregated lunch counters, ride in the back of the bus. But we are free now: I can go to Duke. And if I hadn't wanted to go to Duke I could have gone to Harvard or Yale. It's not fair for me to be judged against those who lived in a period of crises. We are a crisis oriented people; and it is kind of hard to get the adrenalin flowing, it's kind of hard to get all worked up when folks are showering you down with Grants-in-Aid and scholarship money. It's kind of hard to stick your neck out when everything seems to be right calm. When there's a crisis afoot there is something about the tenor of the times that just draws everybody in. What's more, we are a crisis oriented people.

But something different happens to you children when you look to Jesus, and when Jesus comes on board. When Jesus comes on board, and the Holy Ghost takes charge of your life, everyday is a crisis. My Lord, there is something about Jesus that won't never let you be at ease in Zion, something about Jesus that makes your eyes fall on suffering, oppression and misery, so that even if you've got three homes and five cars, you can't be at rest because you feel the crisis of your brother who is in trouble. You feel the crisis of your sister who is in need. When Jesus comes on board he lets you know that you ain't free till your brother is free, that when your sister's got a crisis, you've got one too. He keeps the urgency before with every move you take and every step you take. When you're walking with Jesus you're always crying: "Master the tempest is raging, the folks ain't doing right, they ain't treating my brother right." But when you walk with Jesus you also hear the call of Jesus in a soothing voice saying: don't worry children, He who is within you is greater than he who is in the world. Don't worry children, cause it's not by might and it's not by power, but it's by my Spirit says the Lord: and I haven't given you a spirit of fear, but I've given you a spirit of power, and of love, and of a sound mind. Don't worry children, cause the winds and the waves are going to obey my will. And it won't be long before I'm going to cry Peace, peace be still. Some of these barriers that loom so high are going to come tumbling down. Some of the problems that you now face are going to pass over. Some of this resistance that is raised agin you children is going to be divested of its power. If the men of Ninevah could do it, so can you. Cause one greater than brother Jonah is here. The one who is here is Alpha and Omega, the beginning and the end, the one who declared: All power is given to me in heaven and in earth. I've got the keys to death, hell and the grave."

This generation is on trial. What shall be the verdict?

SECURITY

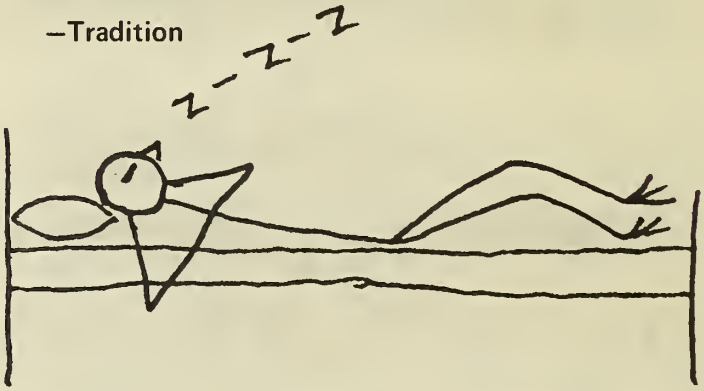
I. LIVING
- A. 9-5 job
- B. $$$$$$$
- C. Marriage—housewives/working husbands
- D. Traditional dormitory (isolated sexes)
- E. Homogeneous
- F. Convenience
- G. Luxury

II. SOCIAL
- A. Fraternity
- B. Sorority
- C. Dating—couples: men pay, women follow
- D. Traditional sex roles
- E. Competition
- F. Stereotypes upheld
  - 1. Women—feel
  - 2. Men—think

III. POLITICS
- A. Unquestioning
- B. Acceptance
- C. Conservative
- D. Status quo—AMERICAN society
- E. Aggression
- F. Capitalism
- G. Soviet Communism
- H. College Republicans/Young Democrats

IV. EDUCATION
- A. ADMINISTRATION
  ↓
  Faculty
  ↓
  Student
- B. Teacher → student
- C. Lectures
- D. "CLASSical" education
- E. Hierarchies
- F. Credentials
- G. Grade point average awareness
- H. DUKE

—Tradition



—Wilson House: S.H.
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Duke???

RISK

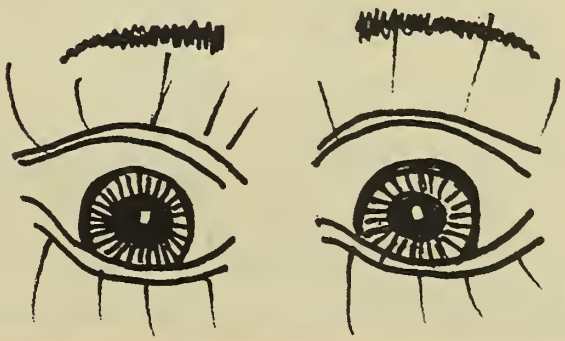
community=family
day care
"grow your own"
creative jobs
home-made
intentional
community
–sharing $$
–sharing child-raising
–sharing education
–pooling resources

cooperation
celebrations
free-festive
happenings
potlucks
personal introspection
role breakdown:
women–think & feel
men–feel & think

boycott
non-violence
cooperatives
consensus
collectives
socialism
commitment
sharing

durham community learning
exchange
non-degree
non-credit
non-$$$
non-graded
creative
self-directon
student=teacher
student+teacher+administration=
university community

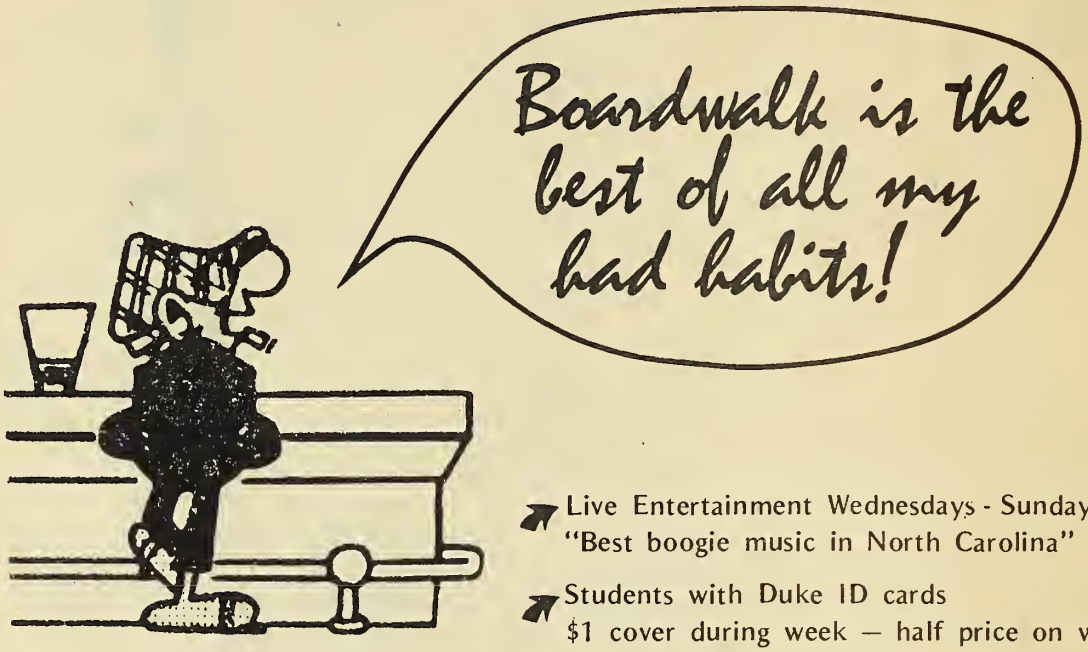
–alternatives



VE
life-styles

–Marilyn Endriss, Bev Bickel, Bruce Blevins, and friends . . .

The BOARDWALK



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- Students with Duke ID cards
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- Beer Blast every Tuesday night
  $2.00 — All you can drink
- Happy Hour every day 4 - 7 pm
  Draft beer and set-ups 25¢

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Featuring:

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- ★ Sam & Dave
- ★ Archie Bell & The Drells
- ★ The Tams
- ★ Cornelius Brothers & Sister Rose
- ★ The Clovers
- ★ The Drifters
- ★ Jr. Walker & The All Stars

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A Sensitive Personhood

Nonviolence

"Nonviolence? Forget that—it was only a cliche of the sixties. Besides, don't you know that the war is over? We're at peace now!" As the bombs (allegedly) stop falling over the hamlets and fields of Indochina, a new era of hollow security and smug self-assuredness is dawning in America. Hadn't public opinion directed U.S. policy and stopped the war? Weren't the polemics of "self"-government re-affirmed? Now the students can stop worrying about the "overseas" violence and assume their traditional, placid roles—studying, competing, and preparing for grad school and the business world. As the media forgets the massacred and impoverished land of Vietnam, we are allowed to turn our attention once again to our own selfish and narrow goals. At the same time, though, we are allowing ourselves to forget the oppressed in our own country—the migrant farmworkers from California to Florida struggling to guarantee humane living conditions, the many women fighting against generations of socialized subservience, the prisoners condemned to rot and/or die in those hell-holes we call prisons, the Indians fighting a stereotype which deprives them of their rights and makes them victims of ever-more-subtle forms of genocide, and the blacks striving to exist in a racist society which denies them their very humanity. "But we students have got to go to college! We've got enough to worry about without thinking about them. Besides, who else is going to make our license plates, or cook our meals, or provide us with 'quaint' jewelry? And who in the world is going to want to sweep the floors and clean the trash-cans? Not me! I'm going to college and get a *good* job!" And so the oppression continues.

The need to recognize nonviolence as more than just an utilitarian policy is all the more pressing in this time of demonstrated apathy and unquestioning tolerance. As Gandhi has put it, "Non-violence to be a creed has to be all-pervasive. I cannot be non-violent about one activity of mine and violent about others. That would be a policy, not a life force." Our focus must not be limited to massive physical destruction, but must include the more subtle (for all but the oppressed) forms of violence—racism, sexism, militarism, and (perhaps as a root cause) American capitalism. We must be willing to carefully analyze each issue presented and action planned, making a decision as to our response only after wading through the flowing rhetoric and looking to the moral basis. And in examining the factors, we must not sacrifice examination of the self, for action without pure intent in the

name of justice is both useless and, in the long run, counter-productive. At this point, if action is deemed necessary, the value of militant nonviolence is made apparent.

Realizing that the means we employ are the ends in embryo, we of the Institute for Nonviolent Study and Action (INSA) feel that nonviolent direct action is the most viable means of bringing about positive change in our society. Two years ago at Duke, INSA was a major force for social change, educating and activating the campus on such issues as the Indochinese War, the UFW lettuce boycott, the Southern African struggles for liberation, and the demands of Duke Hospital employees. Its informal affiliation with the Movement for a New Society was kept alive as INSA attempted to integrate international issues and campus concerns. During the last year, the concept of "movement" has stagnated as INSA became a victim of widespread lack of concern. However, it still recognized its mission as:

> We are engaged in a nonviolent struggle for a New Society, based in the spiritual and ethical values of the Judeo-Christian tradition and expressed in the vision of a democratic socialist society emerging from communities of celebration and struggle.

In the coming year, we hope to re-activate our struggle for nonviolent liberation. The means and ends will not be the ones least threatening to the political and economic interests of the white majority, nor will they be the ones the easiest for us; rather, they will demand

growth and sacrifice for all involved. Gandhi once stated: "One has to speak out and stand up for one's convictions. Inaction at a time of conflagration is inexcusable." In this pragmatic age of the machine and the dehumanized, increasingly technologized white masses, we hear the call and cannot refuse to answer, basing both our answer and self-sacrificing action in the belief that justice is due all people, and that love is the only way to achieve it.

—Glen Hinson

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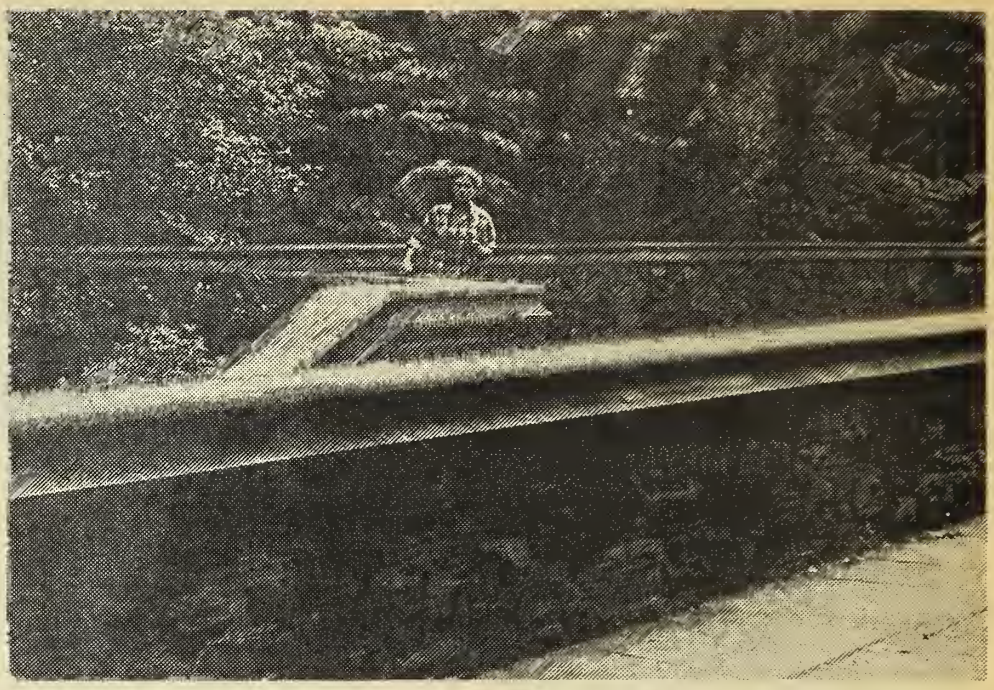


Duke's History of Feminism

I first participated in a discussion of women's issues at Duke in the spring of 1970, after attending a speech by Betty Friedan in Baldwin Auditorium. Friedan was on campus as part of the first women's conference here, sponsored by Group 11, a small group of students who had begun discussing a concept unknown to most people at that time—"women's liberation." That first conversation in the Dope Shop was a turning point for me, and I think it illustrates the way consciousness about women's oppression has reached most women at Duke—as very small groups of women have raised feminism as a public issue. At Duke, and all over the country, the strength of the women's movement, and its rapid growth, has not been because of its organizational vitality, but because the issues it raises strike so many women as immediately relevant and important to their lives, and because, after hearing about feminism, many women have begun to make changes in their daily work and personal relationships.

Thus at Duke feminist consciousness has been seen in diverse activities organized by groups and individuals: action around childcare and affirmative action programs, women's courses in academic departments, in dorms, and in "free universities," commemoration of International Women's Day, photography and art exhibits, bibliographies of books on women, radio programming, union organizing, articles in the *Chronicle,* and activities by women in the graduate and professional schools.

From 1970-1972, Duke Women's Liberation, a student group concerned with consciousness raising and political action, did research on the need for child care by university employees, sponsored discussion groups, made literature available on the quad, and brought International Women's Day to public attention. Another student group, Directions for Educated Women, concentrated on providing career information to women students. Both these groups dissolved when their most active members graduated in the spring of 1972.

In the fall of that year a new organization formed with the potential to unite women performing many functions on campus, the Duke Women's Alliance. This group has included since its beginning students, employees, staff, and faculty. Its main function has been as a voice for women to provide a feminist perspective on campus issues including employment, health care for women students, training for Duke employees, and faculty affirmative action plans. Letters to the *Chronicle,* meetings with Duke administrators, and speeches at public meetings have all been vehicles for the Alliance to speak for women's interests. The Alliance has also sponsored speakers on women's education and health, and women's groups for developing interpersonal skills such as assertiveness training. With the student YM-WCA, it is the best meeting ground for women on campus who wish to work toward the goal of full personhood for every member of the Duke community. Interested women can contact Diane Feldman at the Duke Counseling Center, 684-3342.

Off campus, the Central Durham YWCA houses a Women's Center which sponsors a coffeehouse, seminars, and action groups. Call the Y for information.

WDBS, with studios on East Campus, sponsors women's programming and has openings for interested women.

—Chris Carroll

Sisterhood

If anyone had tried to talk me into joining the women's movement three years ago, I would have laughed in her face. Oh yes—I had read about all those "crazy women libbers" in the newspapers. Equal pay for equal work? Sure, I thought, *any* girl who was a competent worker could get *that.* You know, the old American Work Ethic.

Now I know better. Since that time, I've gone through some heavy changes, and I'm still learning. My own process of politicization was pretty much similar to the evolutionary process of the women's movement as a whole.

I remember how I reluctantly dragged myself to a women's meeting, only because a woman asked me what I *didn't* like about the women's movement and I couldn't respond. I realized that my disapproval of the whole issue was nothing but an echo of the media, and that I really knew nothing about what the women had to say. So I went to the meeting, quite nervous (being the only high school woman in a group of post-college women), but also very pleasantly surprised at their honesty and understanding. In fact, I had never seen a group of people so open about their thoughts, so sharing with their experiences, so constructive with their criticisms, and above all, so sympathetic to and supportive of each other. And there I was, hiding behind my false eyelashes and my revlonclairolmaxfactor mask.

When I reached my rebellion stage, that mask was the first thing to go. This period was a phase of outrage that was also characteristic of the women's movement in the early 1960's, when the press distorted the public display of feminist anger into some kind of mass neurosis, with which *they* characterized the whole idea of women's liberation. The anger was a necessary phase for us as individuals as well as a movement, but that's not to say that we're never angry now.

Since that time, the women's movement has kept out of the newspaper headlines; many think that it died off. If they ever knew! Feminists all over the world are infiltrating the power structure, forming alternative institutions and lifestyles, conspiring to smash sexism. We're certainly alive and kicking.

And to those of you coming to Duke, you'll be surprised to find the number of feminists and feminist activities in the Durham-Chapel Hill area, despite the small size of this place. You'll find socialist feminists, Third World feminists, lesbian feminists, cultural feminists, radical feminists, and reformist feminists. You'll find action groups, rap groups, study groups, craft co-ops, library, drama group, radio collective, women's center, coffee house, publications, and on and on—all by women for women. Welcome to the community.

—Keiko

When I first fell in love with another woman at Duke, two autumns ago, she was the only lesbian I knew. There was no Duke Gay Alliance then, no open and accessible gay community. We had to "come out" without any support from other people, and that's an unjustly hard process. Having to deal with society's (and our peers') ignorant disapproval was a constant drain on our energies and put strain on our relationship.

Things are very different now. Duke Gay Alliance was formed in the spring of '73 to provide a place where lesbians and gay men can be together, unhassled. The Alliance has done good work in providing counseling for people who are thinking about their sexuality, and in helping to fight stereotyping by providing speakers for many classes and organizations in Durham and Chapel Hill.

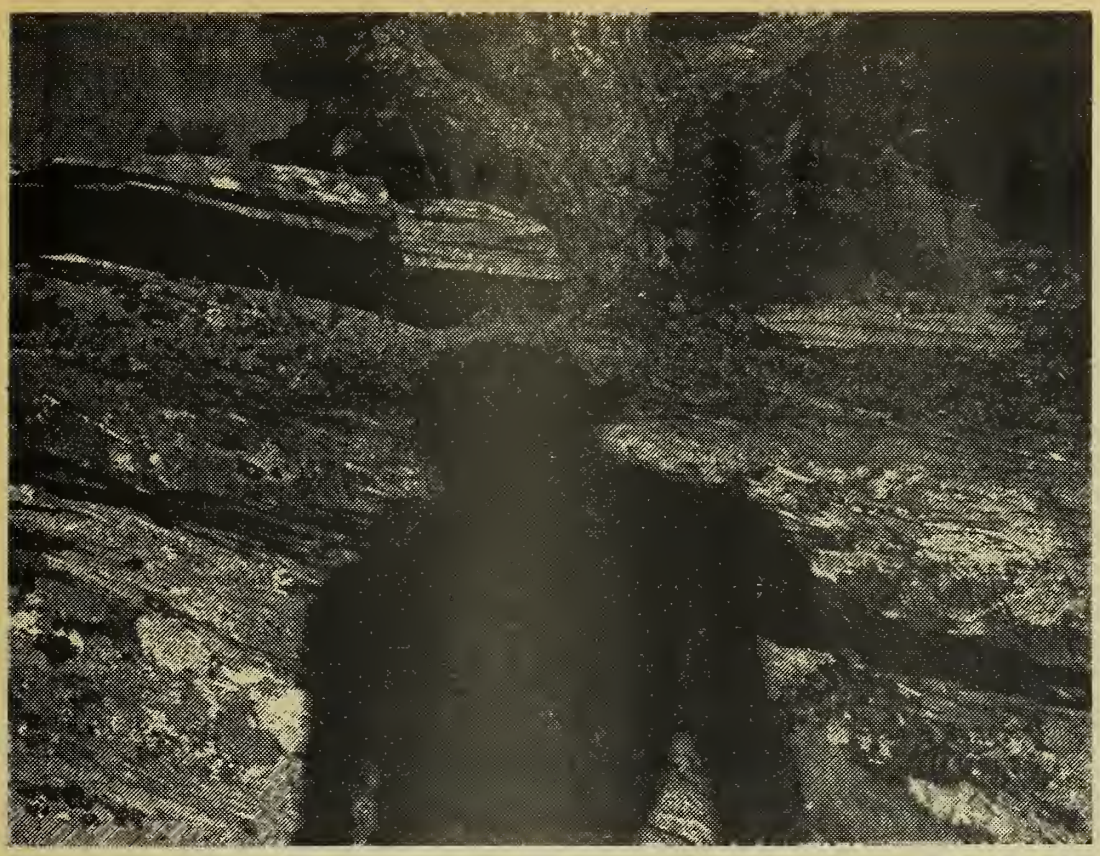
Last fall about a half dozen women got together after an Alliance meeting and decided that they wanted a lot more than DGA was then offering. They wanted more intense personal interaction, and a more cohesive group. They started the lesbian rap group, open to women inside or outside the Duke community, to get to know other lesbians, to talk more deeply about personal experiences and feelings, and to explore our separate experience as *women* and our feelings about women's issues.

The group now includes 25 or 30 women. We meet each Sunday afternoon, usually to talk, but sometimes to play volleyball or football or to dance and be unserious. We've talked about our individual experiences of "coming out," what it means to us to define ourselves as lesbians and as feminists, how open we are with friends, families, and strangers, our relationships to the women's movement, our feelings about masculine and feminine roleplaying, our struggles with monogamy, multiplicity and jealousy, our feelings about bisexuality, how we relate to men and straight women, our relationship to the gay liberation movement. Those talks have been invaluable in helping each of us to clarify and express her own feelings and ideas and to understand our special oppression and special strengths as women and as lesbians. The group has become much more than a consciousness-raising group, though—it's turned into a real community, a source of friendship and support for all of us. We're all a lot stronger than we were a year ago. We're doing things we couldn't have done before. There are plans for a living collective, a photography collective, a horticulture/landscaping collective, a feminist bookstore. We're all a lot more aware of ourselves as women and of the breadth and urgency and difficulty of our struggle against sexism.

We'd like to have many, many more women come to talk and play and dance and work with us. If you're interested, contact me (I'm a student) or the Alliance.

—*Janet Seiz*

Women Loving Women



Being Gay & Proud

So you're gay. Or think you may be gay. Or have honest questions about people who are gay. And you're here at Duke and need help or information or simply want someone to talk to. It's not easy to face homosexuality, especially when you feel alone. It's not easy to talk about it when your friends—from ignorance or prejudice—put it down unquestioningly.

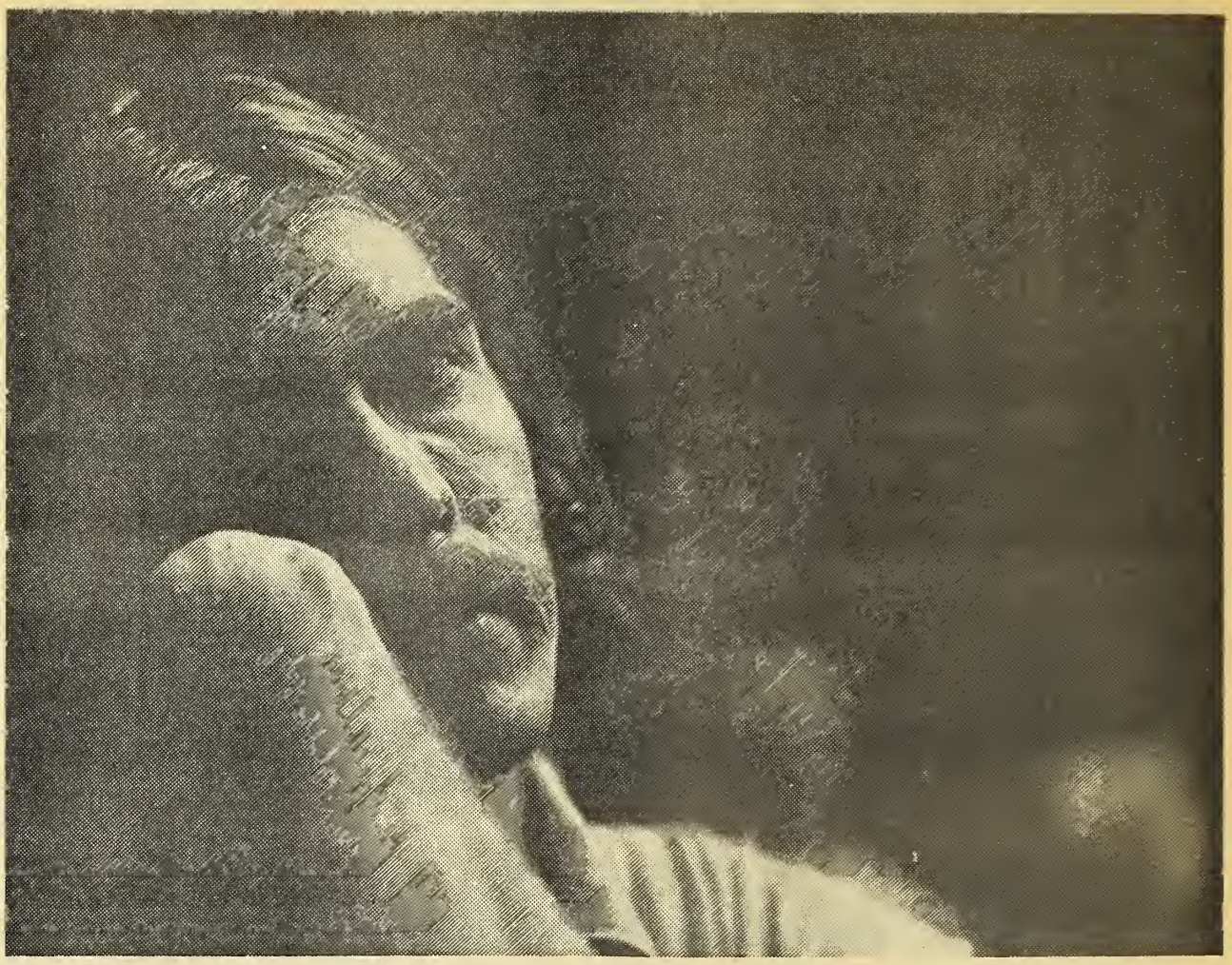
The Duke Gay Alliance is trying to change that situation, to bring homosexuality from the backstreets, bars and bathrooms into the realm of mundane, normal expressions of human emotions and needs. For those of you who are gay we provide a community in which you can meet other gay people as people, not pick-ups. For those with questions or problems we provide confidential counseling and referral. For the straight community we provide educational material and speakers (as well as our own openness) to foster the growth of an empathetic society, one in which both straight and gay can function and produce without being enslaved for sexual adaptation.

The Alliance reflects the diversity of the gay community. That is all we are: a community. There are no "party lines," no insistence on radical gay liberation causes or the opposite existence. We have no politics beyond our belief that we have the right to be genuinely open without being harrassed. We exist from a sense of mutual respect, understanding and support. We are open to all gay sisters and brothers whether or not you feel ready to come out publicly.

Duke and Durham are not comfortable places to be gay. While there is little overt persecution, life here can be very much a ghetto. The nearest bar is in Chapel Hill and that is (if it is your only gay outlet) but an extension of the prison of anonymity. The campus is generally apathetic or embarrassed by the subject and has never had to face a united gay community before, one that is trying to provide its own social outlets within the campus framework rather than behind it. None of us knows exactly what this will mean for the coming year. Past semesters have been quiet, and our activities as well as our membership have grown. We hope to continue growing peacefully. To do so we'll need your help—no matter what your orientation.

If you want to work with us or just know more about us, please write us at Box 7686 College Station, or come to one of our meetings. (Meetings are announced in the *Chronicle's* Spectrum.) But whatever your needs or interests, we welcome you.

—The Gay Alliance



For Men in Isolation

These thoughts can not be a synopsis of men's consciousness at Duke: they can only be some of my own thoughts on men's sex roles. My thoughts are limited by the extent of my growth over the past few years. You see, men, no one is fully liberated; we are merely at different resting points along the way. I am a man talking to men, because we have isolated ourselves from one another for the sake of some cultural mask called manliness. I am not writing rhetoric on the oppression of women. Women can speak for themselves better than I. For as a man, I can never experience their experience. But if men can understand how we oppress ourselves and hurt others, then we can begin to understand what oppressed women are saying.

I would like to ask you to reflect seriously and honestly about the following questions. See if at the base of your answers is not some archaic concept of manliness—a concept which stifles rather than allows for the growth of humanity.

When was the last time you cried? Did you feel better afterwards? Why don't you cry now? Can you cry without shame? Can you cry in front of a woman? a man?

When, where, and under what circumstances did you hear the terms: sissy, queer, coward? How do you define these terms and how do you treat men who fit your definitions?

Have you ever been afraid? When was the last time you admitted it? Were you ashamed? Can you express your fear to a man? a woman?

When was the last time you embraced a man? Do you embrace them now? Why can women embrace each other in friendship, but men can not?

Have you ever competed against other men for the attention of a woman?

Have you ever felt lonely without a woman even in the presence of male friends? Are there things you can tell a woman and not a man? What? Why?

Can you treat a woman as an equal with respect for her humanity?

How important is it for you to be "successful?" At what expense?

Men, we have been competing against each other since before grade school. Remember "king of the mountain," schoolyard fights, high school and college sports? It was the physically stronger and the aggressive who were rewarded. Maybe now our aggression is more academically oriented, but we have been frequently rewarded for knocking the shit out of one another. We have been rewarded for driving ourselves to ulcers and neuroses just to be "successful." We have had to deny the potential strength and humanity of women to protect ourselves from a whole new set of competitors; because we have never learned how to be open allies. The capitalistic ideals of competition, expansion, and private ownership seem to be the predominant ways we treat those whom we believe we love.

Here are a couple of my own responses to these questions. Last year it became necessary for me to cry in order to maintain a sense of emotional stability. Crying is a tremendous way to release tension and bottled up emotions. I truly felt better after crying. But I couldn't cry among my male friends. I was ashamed to cry and so I walked into the night to cry among the stars and trees. Frankly neither stars nor trees are very understanding. Finally I expressed my shame to my roommate. His response to my crying was one of surprise and approval. So strong was his inhibition to this biological release, that he has been unable to cry since childhood. He is unable to cry even though he readily admits to its physical and psychological benefits. Indeed, our Abnormal psychology professor explained that male suicides could be decreased by teaching boys to cry.

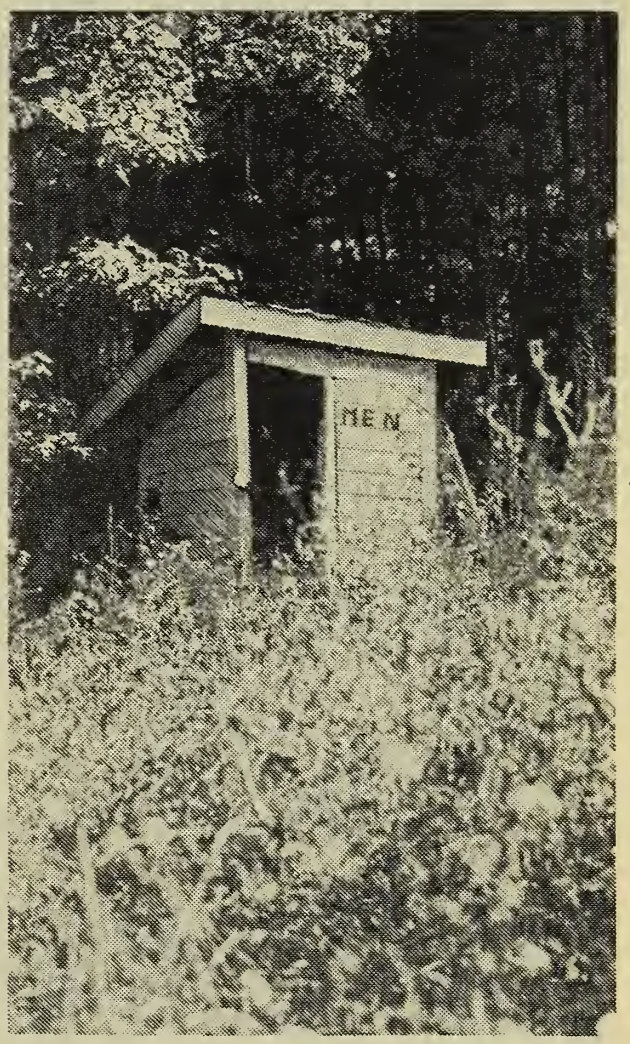
The last time I embraced a man out of love for his humanity was in grade school. While walking, my brother and I would sling our arms around each other's shoulders and waists. Now I feel too inhibited to embrace my brother, because I've learned too well the lessons of manliness. Male to male contact is repulsive to me, just as are the concepts of sissy and queer. In fact it is all too easy for me to forget that behind these concepts (sissy, queer, coward, etc.) are people. I've seen women embrace each other out of no more desire than genuine friendship. But why do men find it hard to express this outward sign of love? Is love a kind of hindrance to competitors on their way to "success"?

Many times I have competed for the attention of women. A smile, an acknowledgement of my thoughts, their friendship was enough for an instant ego trip. I competed for such attention even among my best friends. This is bad for two reasons. It insures that men will never be able to put down our guards and see each other as people. Secondly, it places women in a category of things like trophies, honors, awards which are there for the strong, intelligent, and aggressive males to win. This petty competition keeps me from exploring the greater humanity of both men and women.

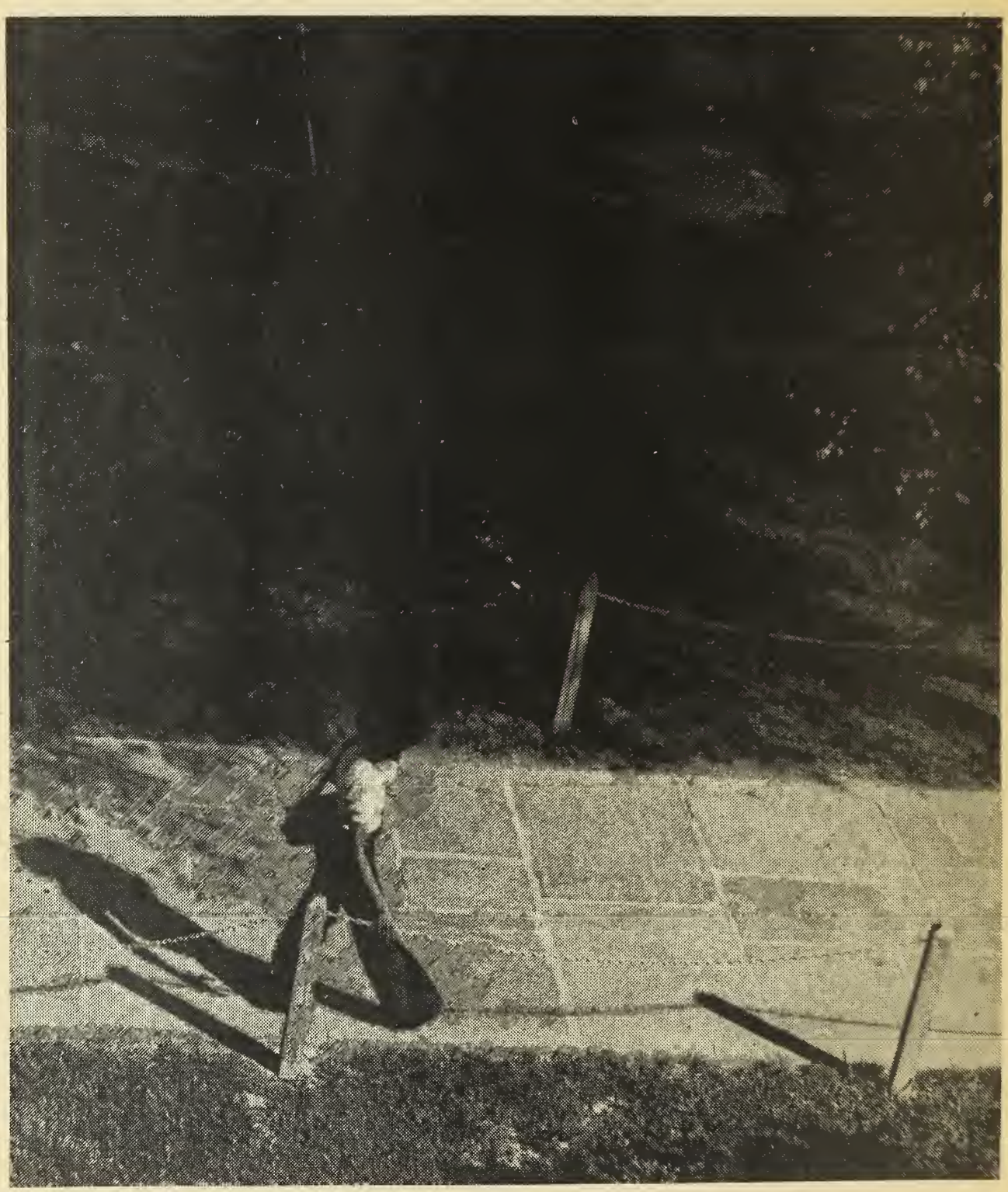
I have expressed thoughts to a woman whom I've known for three months—thoughts which I haven't expressed to men I've known for three years. With women I can express my doubts and fears, because they are in the "safe" group of non-competitors. Men are still competitors and as such I can express to them no sign of weakness. For weakness, as I have learned from our days of competition, means defeat, loss of status, a threat to manhood. Here again I isolate myself from men. Here again I classify women and restrict their potential as human beings.

On and on I go about men as competitors, and women as classified objects. Well, what's the point of these garbled thoughts, questions, and half-answers? Like I said earlier, these thoughts are a critique of men's thinking at Duke only in so much as I am a man at Duke. Indeed, some of the questions may be irrelevant to you, and some of my responses to the questions may seem absurd. But I'm no longer competing for A's in Freshman English. I just want men to begin to raise questions about their existence as culturally defined males; to think about what is so valuable about our concept of manliness that we must isolate ourselves and oppress women. Yet I also want these questions and proposed answers raised, for once, in a non-competitive atmosphere. An atmosphere free from fear of each other. An atmosphere where one can grow at his own speed with the aid and support of all people.

—Er Durmer



Being Black and This Being Duke...



My name is Stephanie Ballentine and my experience of being black at Duke is *my* experience of being black at Duke. Some black students will agree, some will say I'm being too mild while others will say that I'm grossly exaggerating the whole situation. But that's one of the first things you should know about black students at Duke—we're an extremely diverse bunch, so much so that the only thing that is common to all of us is our black skins. As incoming black freshmen, I welcome you to Duke—but only if you're fully cognizant of the problems which may befall you as you enter. I can already sense a change in my attitude about the place since last year. Then I would have said to you—"DON'T COME!! Nothing's irrevocable, you can still change your mind!" My opinions have been modified somewhat, maybe because I feel that there is some merit in my being here. But as you can probably deduce, my first year was terrible.

I am unable to fully recall details about being a first year Duke student. It's one of those bad experiences that my mind is still trying permanently to erase. I remember entering Duke with about 87 other black students, most of them being extremely aware, concerned individuals. I can remember how groups of us would sometimes discuss why we were here and what we eventually hoped to accomplish once we left. We were all idealistic and a little too unsure of ourselves. This unsureness was almost my downfall. Duke is not the place for "I think" or "I might," only "I know" and "I will," as haughty and as egotistical as it may sound. Unsureness leaves too much room for doubt, panic, fear, and fatalism. In order to succeed in this highly competitive, white racist institution, you must first have complete confidence in yourself and in your abilities to accomplish your goals because if you don't think you can succeed, then you can't and if you don't believe in yourself, then very few people around here will. As a freshman, I remember being in a perpetual state of depression. I remember taking Chem 11 and being paranoid the whole time that I would fail, yet because I was afraid, I couldn't do well anyway. I also remember watching 25% of the other black students in my class either leave or flunk out. Then this place began to take on the guise of a bad game of "musical chairs" when everytime the music stopped, somebody would be out of the game. It was disheartening to say the very least. But I'll dwell not on my freshman experiences since students coming before and after have agreed that the class of '76 was unique in many ways from blacks traditionally accepted at Duke. But enough of that—some things about Duke.

Duke University is one of the most excellent examples of institutional racism that I've encountered anywhere. Check out the people who clean up after you, who serve you food in the Union (not the people at the check out counter), or who work on the grounds. They're almost exclusively black. Check out the types of students that come here—mostly upper middle class, white people. Check out the location. Duke tries it's best, and succeeds, to be isolated from the rest of the world. So you have out here, in the middle of nowhere, Duke—the largest employer in Durham, a lot of dissatisfied, underpaid, hostile black folk, a lot of rich, unsympathetic white folk and you'll be stuck in the middle.* You'll find that there's a lot of hostility between black people in Durham and black students at Duke. Traditionally this has been because black Durham residents have assumed that black students at Duke were just a bunch of "bourgeois niggers" which was once a grave exaggeration. But now this assumption is reinforced on both sides. Many Durham residents still think that, and there are some very high hat, sophisticated, bourgeois niggers running around who emanate hatred from all wherever they go.

It's all too easy to retreat into this Duke world. The community is self sufficient, you need not leave campus for anything. Everything is taken care of—if you're hungry, there's a variety of eating places on campus. If you need money, the bank's downstairs. If you get sick, go to the infirmary or Duke hospital. Even if you decide to go to church, Chapel's on campus. It's easy to become complacent. You don't have to deal with problems which may have motivated you to come here in the first place. It's easy to shield out the whole world except televised ball games and concentrate on academics. But if your goal is to remain some semblance of the person you came in here as, then this attitude is fatal. The whole world is not cloistered, or pure academics, and to retreat into an atmosphere of such is entirely unrealistic.

If one of your purposes in attending this university is to find stimulating, aware black people, they're here—somewhere. The CI or the Association doesn't foster the atmosphere for such relationships or conversation, so you'll have a hard way to go. People who are intelligent and aware often retreat into themselves when there's no other place to go. So they're around here, you'll just have to keep looking. But don't give up.

As I mentioned before, black Duke students are extremely diverse and at the risk of divulging relevant information to the "enemy," we aren't very organized. This lack of organization can be attributed to several factors. The Association is limited in the scope or programs available. If you don't play ball, dance in the dance group or sing in the choir, there's very little left to do. But then it also can be argued that the nature of the black struggle has changed. Once there was the problem of covert racism which all black students could perceive as a threat to their existence at Duke and therefore organized to contest it. But now racism is more institutionalized; it is there but we don't all perceive it the same way or recognize it as a threat—although it is. And it's hard to organize around a certain goal if you

*The author realizes that the accusation of racism is a serious one. For a more complete statement, see "The White Paper on Duke Racism," published by the Y.

don't see it. All types of ideologies concerning the struggle abound here. There are the revolutionaries advocating everyone's return to the streets, there are those who profess traditional African customs and beliefs as the only hope for black people. There are some who don't know, there are some who don't care, there are those who are hopeless and some who're here only to make $17,000 per year (starting salary) once they graduate. So I personally wonder if there is such a thing as the Association of African Students. But that you'll have to decide for yourself.

One more thing. If you dare go beyond the boundaries of what is considered black life at Duke, then you are going to be criticized. If you decide to go beyond the confines of black social life and join a white fraternity or sorority, be prepared for criticism. If you're an accomplished musician or dancer, and decide to go beyond Onyx or Dance Black into the Duke Jazz Ensemble or the Duke Dance Group, be prepared. If you're more religious than the average Duke black student, be prepared to be called Jesus Christ or St. Paul. If you're politically oriented and desire to work with ASDU or other similar university structures, be prepared for the "who does he/she think he/she is" syndrome. And if you dare to do the unmentionable, date a person of a different race, good luck. If you are your own person, then the social pressure here can be very intimidating at times.

I'm afraid I've shown mostly the bad points of being black at Duke. Of course its not all bleak but in recruiting, people often tend to over emphasize the good so maybe, even at this late date, I can bring some equality to your pre-perspective. In general, this article will probably mean nothing to you. I read my own *University Experience* yet didn't understand it until second semester freshman year. But I do ask you to remember two things. To survive you must be determined to do well in courses and able to continue to try should you fail at first. You should be able to soundly formulate your own opinions and stand by them. Secondly it is necessary to believe in yourself. One of the most significant events this year was when Hosea Williams spoke during Black Week. He urged all black students to believe in themselves and to learn as much as possible while students since a person can only act in proportion to the knowledge which he/she possesses. Of course, some blacks dismissed this as being "jive-time," but for me it was important. It is necessary to be able to relate university experiences to real life situations and to be able to believe that the course you are now taking is the best way to prepare yourself for your ultimate goals.

So with that, you can make it. Take care.

—Stephanie Ballentine

Editor's Note: No agreement was reached on the use of the word "freshman." One monitor prefers the term "freshperson" when referring to women and men both.

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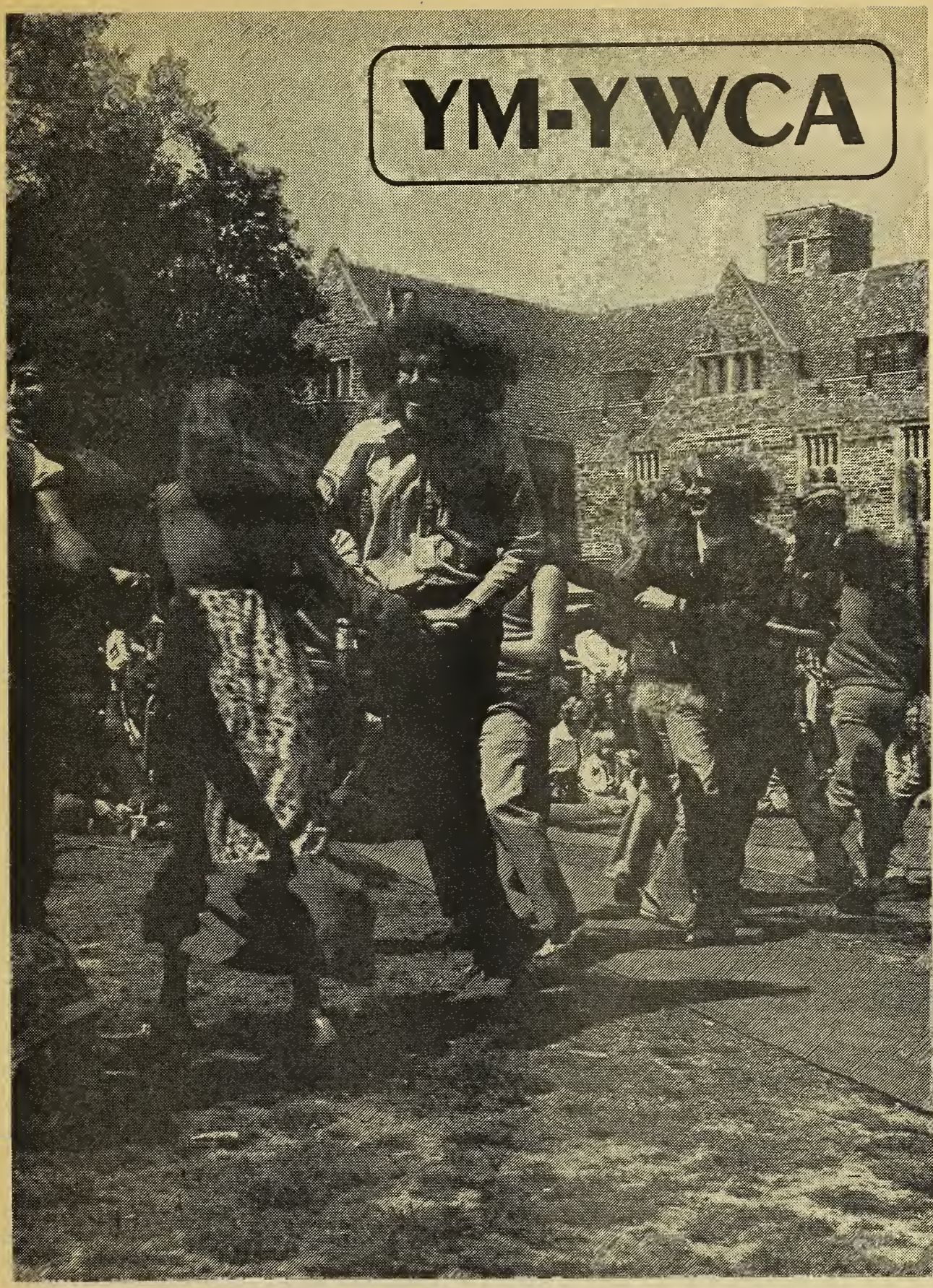
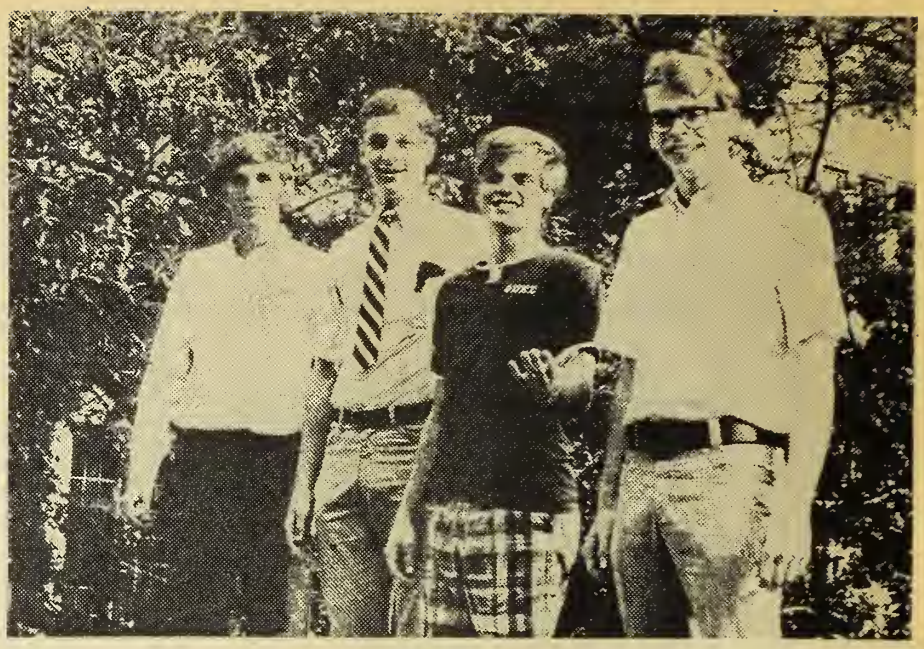

YM-YWCA



No Handball & Checkers: A History

Maybe I agree with Henry Ford—"History is more or less bunk." But since this is not an essay on the relative merits of history or "Do We Learn From Our Mistakes?" but instead a history, perhaps the question should not come up at all.

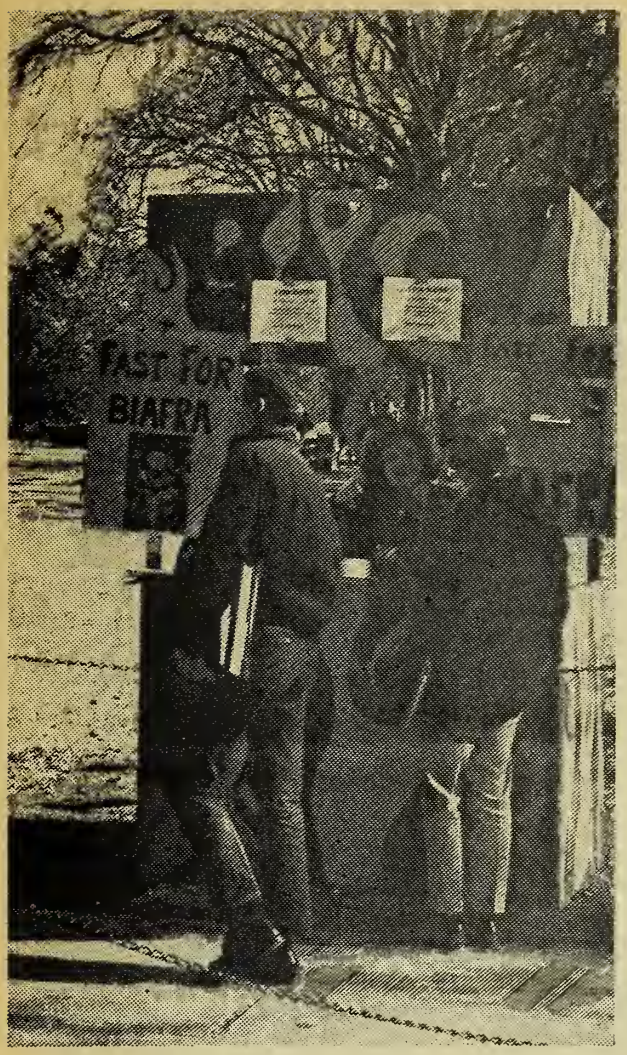
I don't know when the Y was founded here at Duke. I seem to remember long ago, about freshman year, something about its being the oldest campus organization. I didn't rush to find out statistics because if I were reading this article and it read like a pile of data, I'd be reminded of the Bulletin and how many books there are in the library, how many undergraduates go to Duke, etc. Blah!!!

The YMCA and YWCA were separate back in the early '60's. The main emphasis of both groups was service. The YW had volunteers to the VA Hospital, Edgemont Community Center, Murdoch Center, etc. The YM also did publicity work and campus services. But also in 1961, the YW was committed to more than service. This is a list of their committees: Social Action, Campus Affairs, World Affairs, Religious Concerns, Human Relations and Special Studies. In 1962, they went on seminar trips to New York City, Washington, D.C., and Cherokee, North Carolina. From 1963 to 1965, the major emphasis of both Y's was still service and volunteer work.

In 1966, the climate of the country was changing and the Y with it. The YW worked now with community service, national projects, international projects, programs, seminars, panels and encounter groups. The YM also had similar groups. Some of these were: Politics and Ethics, Middle East-Palestine, Academic Freedom, and Durham Politics. At this time, SCLC had been on campus for two years. There had been civil rights demonstrations and voter registration drives.

The fall of 1967 saw the sit-in of the Association of African Students at then President, Douglas Knight's office. They were demanding to end use of off-campus segregated facilities for parties by living groups. The President acceded to their demands. Also that spring, Duke had its first major demonstration and student-worker strike. After that, during the summer, Duke drew up the pickets and protests policy without significant student participation. In 1967, the YW picketed for equal racial rights, labor arbitration, and against the Vietnam War. However, the Freshman Handbook for Women's College still had the same blurb on the YW—service and religion together. There was no talk of social action or what was happening in the country or even on campus. The YM created two committees this year, National Affairs and International Affairs. They held a symposium called, "The Role of Duke in the Social, Political, and Economic Change of the South." They also planned a seminar on apartheid in South Africa. Still, too, the YM continued its tradition of service to Duke and Durham.

In 1968, the Duke Vigil was formed from the last spring's student-faculty demonstration for University recognition of the non-academic employees union. It was loosely organized but promised to continue the



demonstration's work. The YW was involved in voter registration drives, social service and campus involvement. They also sponsored a conference on urban problems. The YM brought Adam Clayton Powell to speak on campus. There were many who believed that the Board of Trustees would step in and prevent him from coming or speaking. It didn't and once again Duke's history of "academic freedom" was continued. At least, that is what the *University Experience* that year said. In February of 1969, black students seized the first floor of Allen Building, the administration building. Both Durham and State police were called in and they routed about 2000 students off the quad with tear gas and billy clubs. The black students wanted a black studies program and a black dormitory. The University was moving too slow. 38 out of the 91 students threatened to leave. Douglas Knight resigned and they stayed.

In 1969, the YMCA and the YWCA merged to become the YM-YWCA (how very clever of them). The *University Experience* stated, "Students at Duke are intelligent, upper middle class, heaped with high school honors, and at one time or another very unhappy with their education at Duke." The students of the Y were no different. They channeled their unhappiness into work on those issues that they thought were the most pressing. They planned an American Indian Conference as well as seminars on the draft, the ABM system, and Latin America. As one of the Trinity College deans expressed it, "[The YM-YWCA] is the only organization I know of that can combine both passion and intellect."

1970-1971 found the Y more than ever dedicated to social and political action. They were involved on campus, in Durham, and in the greater community of the U.S. or the world. They worked on the peace movement, the black boycott and more. Their committees included: Peace, Education and Action, Community Concerns, and University Concerns. The *University Experience* now said, "We all are oppressed—occasionally by individuals, always by societal monsters which seek to contain us and to mold us in their image . . . And we are alone. Products of that oppression, we refuse to accept ourselves and we fear others." The *UE* also spoke to a complaint heard again and again—that of how the Y was "too political,' a 'fault' we readily admit—we have never been a 'handball and checkers' Y. Our purpose is not to amuse people, rather it is to help them come together to effect change. And that implies political action."

In the fall of 1971, the committees of the Y included: The Great American Peace Machine, The Other Ways and Means Committee, White Action Study Project, etc. The big project of the year was the NonViolence Conference planned by an outgrowth of the Other Ways and Means Committee. This was an ambitious project—the conference was the longest ever, lasting a full week, and it also involved both Duke and Durham people. It was successful and gave birth to the Institute for Nonviolent Study and Action. In the next year, INSA became a very active program sponsored by the Y.

The newly elected executive committee rewrote the purpose in 1972:

> The Duke University YM-YWCA is an open community working towards the development of attitudes and life-styles that are directed toward the realization of peace, justice, freedom and dignity for all people. We acknowledge our Judeo-Christian heritage as expressing the fact of our shared humanity and the ultimate importance of an active concern for other human beings.
>
> We are impelled by this religious tradition to resist those institutions which dehumanize and destroy. We struggle for the establishment of social and political structures which are just, humane, and participatory. At the same time we celebrate life and the joys of free, spontaneous expressions of love.

And from these words grew the new committees and projects. These included: OPT office, INSA, Durham Concerns, Sexism Committee and Racism Committee. They also had two conferences; one on South Africa and one on Racism-Sexism. The lettuce boycott was a big issue on campus and the Y was instrumental in helping to pass the first referendum for Duke to boycott lettuce as a university. However, it was also the first time that the conservatives were organized on campus. There was

call for a second referendum which was lost by a small margin. The Y experienced inner conflict that year also. The conflict was between what at first seemed two committees, INSA and Sexism. Later, it was realized that the conflict stemmed from two varying viewpoints on where the Y should go—into personal liberation or into massive political action. The end result was a mixture of both.

The Duke YM-YWCA is affiliated with the National Student YWCA. Besides sending delegates to conventions, we also stand by the One Imperative: "To eliminate racism wherever it exists and by any means necessary." So, using this as a prime motivating force, the Y did a curriculum study at Duke, and worked on the lettuce boycott. In 1973, in the spring the Racism Committee presented a plan of monitoring the *UE*. "The monitoring board works with the editor and her staff reviewing articles and the general planning of the *UE* to help identify racist assumptions of even well-intentioned whites." The plan was successful and is being used this year, too.

The Y planned to channel their efforts into OPT, Racism, Sexism, and INSA for the school year 1973-1974. The campus had been getting steadily quieter and quieter for the last couple of years. The main issues that interested the students seemed to be the firing of Bucky Waters, the basketball coach, and the parking situation on campus. The Y was caught up in the general mood and found it more and more difficult to rouse any people at Duke to any sort of action. The OPT office, the vocations for social change office, had a conference of alternatives to traditional ideas of work and life-styles that was moderately successful in the amount of people it reached and the education it brought to both the people who came and the people who planned it. The other committees had various problems of leadership, people-power, and viable issues for the campus. So it seemed like a very quiet year on all fronts. But the Y was reevaluating itself and its goals once more. The Y now decided to once again move into the realm of action, real social action which would not necessarily mean the stereotypes of picketing and protesting but perhaps research, education, keeping the important issues in the minds of the Duke community, and other sorts of action. They are once again going to combine passion and intellect, once again help the people come together to effect change, once again struggle for the establishment of social and political structures which are just, humane, and participatory.

This history is not complete nor am I infallible. But I feel it will give those who were not here to experience those exciting days of marching and demonstrations or those who have not known the Y an idea of what we've been about and what we are about and will continue to be about.

—*Jane Paxton*

Editor's Note: All the facts and quotes are from various UE's, Freshman Handbooks, the Duke Gentleman, and Annual Reports of the YMCA, the YWCA or both.

Strength Together– A Discovery of Feminism

The major goal in a woman's life is to find a man.

Women must be appealing to men. It is more important for a woman to be pretty than smart. A man doesn't want a woman who is smarter than he is.

A Real Woman stays in the home—only "masculine" women pursue careers. A woman should never be determined or aggressive because men can't stand that.

A woman's happiness should come from pleasing her man and caring for her children.

Play dumb. Be sexy. Keep him satisfied or he'll leave you. A woman without a man is incomplete, is obviously unhappy, is nothing.

When women get together all they do is gossip or say bitchy things about other women. Women should be rivals. Don't ever trust another woman—she might steal your man.

Women are weaker than men and more emotional. Women as a group must therefore depend on men for help. Women are indecisive. Hysterical. Helpless.

Most of us have heard these things in some form or another at some point in our lives. Although few people would say them to us today, the effect of such ideas remains with us. These thoughts have seeped into our unconscious minds by the subtle hints and gestures of a male-oriented society.

What is the effect of these stereotypes? We, as women, fail to find identity through *ourselves* instead of through men or our children. We fail to reach our full potential, because of secret fears of success and intellect. We fail to reach out to women in the same plight for fear of competition or rivalry. We have been separated.

Women are beginning to recognize this and are coming together for support or to satisfy a need to share their frustrations and a part of themselves. Here at Duke, there is a special need for this. Women students and faculty members are in the minority. There are pressures from both sides at Duke—women are still regarded as sex objects, being rated on looks by many men on campus, yet there are pressures from the opposite

viewpoint, where women are told to "be cool:" don't get married, don't have children, be the opposite of everything you were told to be. What a woman finds is that she is being forced from both sides to be something she might not want to be. Through the YM-WCA sexism committee, women's groups have been formed to bring women together to offer one another the support and encouragement they might need to be themselves, instead of what one group or another tells them to be.

People have asked us, "What's a women's group? What do you do?" Each person has a different need satisfied in a women's group and each group itself can take on any form. A group can be politically or personally oriented, rational or emotional, intellectualizing or sensitizing, structured or flexible, or a combination of all of these. A women's group is anything that the people involved want it to be.

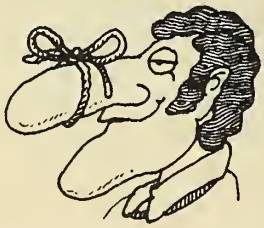
Perhaps it would be easier to describe our own group. We started out with a basic commitment—devoting two hours a week to the group and coming as regularly as we could. We felt an important need to develop trust within the group. We began by being open about ourselves and about our relationships with men, other women and our families. We usually maintained a closed group, but occassionally invited other women to join us for their different perspectives. We talked about our fears of success, our anger, and our feelings about our bodies. We talked about the roles we and all people are forced to play, and we shared our fantasies. We laughed, cried, stagnated, and grew into each other.

We are a very diverse grouping of personalities, with different backgrounds and opinions, which we felt strengthened the group. In spite of our differences, each woman's feelings were listened to and respected. Somehow we received more support in the realization that our opinions were accepted even if they were not shared. Yet even with the diversity of personalities that made up our group, we openly shared many of the same doubts, feelings and fears. The strongest bond between us was due to the fact that we were *women,* and therefore had been subjected to similar societal stereotyping.

We feel that the support we have been able to give one another is what has made our group so successful. It took much time, patience, and sensitivity to build this support, but we feel that the strength we've received makes it worthwhile.

—Susan Andrews, Lisa Brown, Rhonda Cohen, Diane Figueroa, M'liss Halsey, Callie Pendergrast, and Eileen Swabb

Don't Forget!



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EVERYTHING YOU COULD NEED:

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ERWIN RD. (next to Gyro Car Wash and Bluelight Restaurant)

A Men's Group

For an entire semester, people have been asking me what my Men's Group is all about. And for an entire semester, I have been trying to think of an answer for those people, but I haven't been able to. For I don't know. And I never have known. I try to explain it in terms of a sensitivity group or an encounter group, but it's not quite either of these things. It's different. And it's more. I finally discovered a pat answer that satisfied no one but shut them all up at least. I said it is a group of men getting together to discuss the various aspects of being male in this time and place. So my friends were happy. Some decided it was men's liberation, others still called it an encounter group, and my roommate simply dismissed it in his mind as a Fag Frolic. But whatever it is, it's alive and well in Durham, North Carolina.

When Rob first asked me to join "his" Men's Group, I was a little suspicious and uneasy. I suspected that he needed a token gay to fill the gap left by a departing one, and I was sceptical of any group that met every Monday night to be "relevant" between the hours of 9 and 12. I told him that my life was already a Men's Group—that I already thought a lot about my friends and the world around me, that I was open and honest in all my relationships, and that I placed no limits on anything—so I therefore needed no Men's Group. But I liked Rob, and besides, I didn't think any self-styled liberal Duke Freak could possibly graduate without being in a Men's Group at least once, so I said, OK, Rob, take me, I'm yours.

And they did.

So on Monday nights, between 9 and 12, I sat down to be relevant with a group of people I scarcely knew at all. That first night, naturally, we talked about sex. Since it's the most relevant thing we could think of. And we talked about virginity. Also relevant. Then we told each other how absurd it was to talk about sex and virginity. Then we talked about what we were going to talk about. And then we went home. And that was my first Men's Group experience.

But the group quickly came to be a major part of everyone in the group. Well, almost everyone—we lost two along the way. But the rest of us stayed together and talked, and through talking, grew closer togehter. We discussed ourselves, each other, our friends, and the Big Wide Wonderful World. We worked through a lot of conflict and hassled a lot of problems, some so heavy that I wondered if we would ever solve them. But we did. We gave and received a lot from each other. At times, it was disillusioning, for some people didn't get what they needed, others didn't give enough (silence is not golden, we found), sometimes the group went nowhere, and sometimes we went everywhere. And always, we had to fight the structure of "Here we are now. Time to be heavy." But mostly, it was good. We talked a lot and heard a lot and saw a lot. We found out a lot about things which were good to find out about.

So here we are now. Near the end, at a period of stasis, and, for me, a time of peace and contentment. Where we've been, where we are, where we're going, I'm not exactly sure. But one thing I *am* sure of is that it has been and continues to be an extremely valuable experience for me. Something has happened. If nothing else, six separate individuals are now six good friends. We've talked together, eaten together, played together, even gone to the mountains together. Five people I couldn't have given two shits for six months ago are now a large part of my life. And partly through them, I'm now a larger part of my own life. And what more can I expect?

Whatever it is, it's worth it.

—Mike

And shared by Peter, Al, Tim, Lee, and Rob

Wannamaker Blues

Duke University is an active and potentially exciting place for new growth and discovery as a student and worker. There is much stimulation—almost too much—in all phases of existence, and a new student must determine rather quickly which stimulations should be followed through or rejected. Unfortunately, living situations provide the easiest and most coerceful form of stimulation, and new students may find themselves following the "group" norm without being aware of the many other available opportunities. It is unrealistic to assume that your first unchosen living situation will provide most, or even any, of the stimulation that interests you. I know that mine did not.

I was surprised to arrive at Duke and discover that the golden fantasies of which I had dreamed soon corroded into dust: I discovered that if one is not appropriately dressed, good looking, or a suave talker that one might be left behind in the mad dash for recognition; for each student was filled with dreams of popularity and acceptance in the new Duke culture, but only a small fraction were realized in the first few months. In my all-male freshperson dorm the competition for attention was especially rigorous and more childish than in other living situations—consequently, thoughtless and cruel pranks were perpetuated on "weak" individuals who could not defend themselves, and few bystanders were willing to interfere on the losing side. The competition took several forms—the first to land a "date," the first to "score" with a date, the first to get drunk, the first to streak, the first to steal a frat bench, the first to grow a beard or mustache, the most expensive stereo, the funniest (and meanest) practical jokes, the most athletic, the best dresser, and many others. And loneliness came when fellow students often cared more for instant popularity than real sensitivity to others. The ways in which they were being "stimulated" meant very little to me.

If you love other people, it will be hard to be open to them in a freshperson dorm, where your business will inevitably become everyone's business, and oddities become a new and exciting scapegoat. Do not expect much respect or tolerance from your fellow students, because by-in-large they will not be open to you if you do not conform to the accepted standards. But to many of you their status categories will be artificial and unimportant, yet you may find yourself alone in your awareness, with few reassurances or encouragements. And because of a lack of reinforcement you yourself may slip into the values of conformity—slowly at first and with pangs of guilt—but soon gratified by the coming acceptance of others as you prostitute more and more of your beliefs to a culture foreign and alienating to you, you accept it for lack of an alternative.

The YM-WCA would like to offer you an alternative, a hand of reassurance to those who find sexism, racism, and violence demeaning, to those who would like to display the love for their brothers and sisters but are afraid and intimidated. If you are aware and sensitive of the injustices in this world you can either ignore your perceptions or work to change the causes. The Y would like to change what doesn't escape its ignorance and you can help. Most certainly the picture I have portrayed of dorm existence is a gloomy one, but I also think a somewhat realistic one; alternative forms of stimulation *are* available, but only if you consciously work to find them. Be prepared to fight for the lifestyle you desire.

—Jonathan Wight

**#@"$%!

Where can I get a test for . . .
Well, Student Health can . . .
I'm afraid that . . .
A common enough problem.
My parents really wouldn't . . .
Mine either, but I . . ..
Well. Perhaps.

A day in the life. "Human sexuality counseling center, may I help you?"

The Sex Counseling Center was finally established by the Y this year: we've needed one at Duke,for, let's see, say forty-nine years now. It's mostly, though not exclusively, a telephone operation. Privacy: no names, no faces. And it's staffed mostly, though not exclusively, by students, students who've been through fairly exhaustive training sessions (What's the actual reliability of a condom? From Kinsey, how many people are actively gay?) run by qualified people and covering sex, almost all of it.

These "counselors" staff the office six days a week (no Saturdays) and answer the phone or talk to people who come in. They answer questions sensibly and seriously. Calmly and factually. Anonymously. If they don't know the answer ("Am I pregnant?"), well, they'll refer you to someone who might ("Well, Student Health can give you a test or if you don't like there, how about Edgmont Community Clinic."). They'll tell you whom to contact for emergency help. They'll talk to you about anything you need/want to talk about.

That's all. No special formulas, secrets or positions. Just information, reassurance, listening. When you need it. Human Sexuality Counseling Center, extension 2618.

—Tim Westmoreland

Work is one of the most basic institutions in American society today and it is not hard to understand how it has achieved this status. America has been established on the Puritan work ethic which professes the idle hand to be the devil's workshop or more vividly as John Smith threatened members of the Jamestown colony, "if you don't work, you don't eat."

Just as work has some historical significance, it is also very important today. Most people can expect to work forty or more years at jobs which have many, many consequences. Work offers economic self-sufficiency, status, family stability and opportunities to interact with others. Work can bring order and meaning into a person's life. Work can shape a person's identity since often people tend to become what they do, and it can also contribute to one's own self esteem in assuring personal competence at a skill or knowledge which is valued by society. No wonder children are encouraged from their early years to study hard and to get a good education in order to get a good job. We all want our work to be satisfying, meaningful, challenging and profitable.

But work isn't all this for many people. A 1972 HEW report *Work in America* pointed out some of the effects of work problems on various segments of the population. They found that a significant number of American workers, at all occupational levels, were dissatisfied by the quality of their work—it being dull, repetitive, seemingly meaningless, and offering little challenge to autonomy or personal growth. Minority workers see the work situation as failing in terms of this society's democratic ideals. Women often feel confined to jobs damaging to their self esteem. Older people are denied meaningful work when they have the skills and are physically capable.

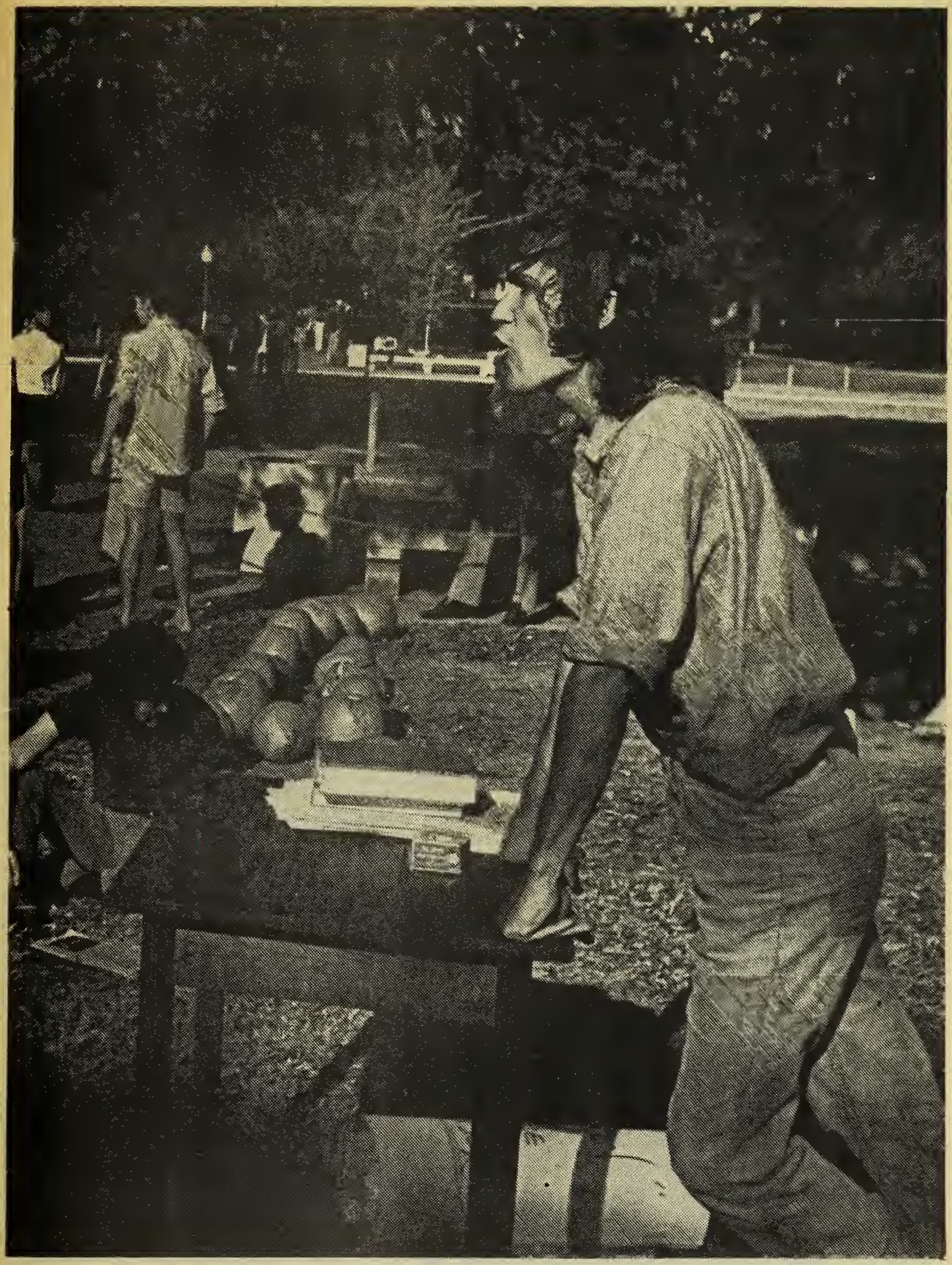
Research also indicates that as work problems increase, there may be a consequent decline in physical and mental health, family stability and community participation, while there is an increase in drug and alcohol addiction, aggression and delinquency.

While this information may seem to have very little relevance to university students, it is important. Since most people attend college in order to prepare for their future work, now is the time to start understanding the implications and importance of work. We at OPT—Vocations for Social Change are concerned about the type of work a person does, but far more important is how one chooses to do it. In previous years there was a movement toward many types of alternative vocations, where some jobs were deemed as being less functional in social change than others. But we now realize that in a society as complex as our own, there are very few jobs which are totally unnecessary and so the attitudes and goals of all workers are important in effecting some type of social change.

OPT

We at OPT are oriented towards helping students realize the importance of obtaining satisfaction in their prospective work while allowing others the freedom to do likewise. This is only the beginning of the redesign of the workplace where workers will ultimately control their jobs, as it should be in a society as "democratic" and as work-oriented as our own. We realize this redesign is not a simple solution to the multiplicity of problems inherent within this society, but as students preparing for future work, this is one of the most logical places to start.

—Stephanie Ballentine



Our Purpose

National YWCA Purpose:

The Young Men's/Women's Christian Association, a movement rooted in the Christian faith as known in Jesus and nourished by the resources of that faith, seeks to respond to the barrier-breaking love of God in this day. The Association draws together into responsible membership students of diverse experiences and faiths, that their lives may be open to new understanding and deeper relationships that together they may join in the struggle for peace and justice, freedom and dignity for all people.

Duke University YM-YWCA Purpose:

(an interpretation of the National YWCA—not a different purpose)

The Duke University YM-YWCA is an open community working towards the development of attitudes and life-styles that are directed toward the realization of peace, justice, freedom, dignity and basic needs for all people. We acknowledge our shared humanity and the ultimate importance of an active concern for other human beings.

We are impelled to resist those institutions which dehumanize and destroy. We struggle for the establishment of social and political structures which are just, humane, participatory and economic. At the same time we celebrate life and the joys of free, spontaneous expressions of love.

Duke University YM-YWCA

Box 4752 Duke Station
Office: 101-102 Flowers
Phone: 684-3196, 684-2618, 684-2921

Co-ordinating Committee

	Month Acting as Head Contact Person
Glen Hinson	September
Diane Browder	October
Rob Lewis	November
Stephanie Ballentine	December-January
Winn Hord	February
Keiko Hsu	March

Rob Lewis is Treasurer.

Student Directory

ABORTION COUNSELING

Sexuality Counseling Center. 101 Flowers, Duke University. 684-2618. Sunday-Friday, 3-11.

Hassle House. 1022 Urban Avenue (2 blocks back of East Campus), Durham. 688-4353. Afternoons and nights, 7 days/week.

North Carolina Clergy Consultation Service. Chapel Hill. 967-5333.

Chapel Hill Switchboard. 408 W. Rosemary Street, Chapel Hill. 929-7177. Days and nights, 7 days/week.

ALTERNATIVE EDUCATION

Durham Community Learning Exchange. 1810 Palmer St., Durham. For information contact Pat McNellis, Bev Bickel or Jane Collins (call Durham information for phone numbers).

Free Jewish University. Organized co-operatively with Duke and UNC-CH. Contact: Rabbi Robert Seigel, Duke Hillel, 4767 Duke Station. 684-5047 or 383-1310.

Institute for Parapsychology. World famous. 402 North Buchanan Blvd., Durham (just across the East Campus wall). 688-8241.

BIKES

The Clean Machine. 110 West Main St., Carrboro. 967-5104. Monday-Saturday, 10-6. Gitane bikes.

Bikeways. 1201 W. Chapel Hill St. 489-7952. Owned and operated by Duke and UNC students.

Addison's Play World. 413 E. Chapel Hill St., Durham. 682-0434.

Durham Sporting Goods Co. 201 E. Chapel Hill St., Durham. 682-0386. Schwinn bikes.

Brunson's. 800 W. Main St., Durham. 682-9389.

BOOKS

The Gothic Bookshop. Beside Page Auditorium, Flowers Building, Duke University.

The Book Exchange. Five Points, downtown Durham. Says its the South's largest. Also buys back textbooks, and carries all Duke required texts. Will order anything.

The Intimate Bookshop. E. Franklin St., Chapel Hill. Strong in all areas including film and drama, hobbies, poetry. Strong in Southern authors. Also has art poster gallery.

Community Bookstore. 403 W. Chapel Hill St., Chapel Hill. Best selection of counter-culture material. Strong in political and social theory, recent fiction, local authors.

The Old Book Corner. 137-A E. Rosemary St., Chapel Hill. Specializes in very old books, first editions, etc., but has interesting selection of paperbacks.

Logos Books. 133½ E. Franklin St., Chapel Hill. Specializes in theology and spiritualism, both Christian and non-Christian. Also posters and jewelry.

Josephus Daniels Student Store. UNC campus, Chapel Hill. Probably the largest selection of strictly academic paperbacks in the region.

Duke University Bookstore. Basement, West Campus Union. Strictly required texts for Duke courses.

Little Professor Bookstore. 143 W. Franklin St., Chapel Hill

BOUTIQUES

(Shops in this area go in and out of existence quickly. This is only a limited selection.)

Alexander's Ambition. 135 E. Franklin St., Chapel Hill.

The Thread Mill. 412 W. Franklin St., Chapel Hill.

The Paper Castle. 141 E. Franklin St., Chapel Hill.

The Shrunken Head. 155 E. Franklin St., Chapel Hill.

103 East. 103 E. Franklin St., Chapel Hill.

This End's Up. 149½ E. Franklin St., Chapel Hill.

CAMPING GEAR

The Trail Shop. 405 W. Franklin St., Chapel Hill. 929-7626. Monday-Saturday, 10-6.

River Transit Authority. Amber Alley (next to the Rathskeller), Chapel Hill.

Durham Sporting Goods. 201 E. Chapel Hill St., Durham.

CONSUMER ACTION

North Carolina Public Interest Research Group (PIRG). Contact: Associated Students of Duke University (ASDU), 104 West Campus Union, 684-6403.

Consumer Protection. P.O. Box 629, Raleigh.

COPYING

Carolina Copy Center, Inc. Speed printing. 716 Ninth St., Durham and 412 W. Franklin St., Chapel Hill.

Copyquick. 133½ E. Franklin St., Chapel Hill.

CRAFTS and SEWING

Kem-Baldwin Crafts and Arts. 635 Broad St., Durham.

Piece Goods. Arlan's Plaza, Hillsborough Rd., Durham. 383-2053.

Remnant Shop. 215 Wellons Village Shopping Center, Durham. 682-1631.

National Fabrics. Crabtree Valley Mall, Raleigh.

Billy Arthur's. University Mall, Chapel Hill.

CRISIS PREVENTION

Crisis and Suicide Center. 688-5504.

Hassle House. 1022 Urban Ave., Durham. 688-4353. Particularly drug counseling.

Chapel Hill Switchboard. 408 W. Rosemary St., Chapel Hill. 929-7177.

The House. Raleigh. 834-0731.

Rape Center. 0682 College Station, Durham, or if emergency, contact through Crisis and Suicide Center.

DRAMA—see **Entertainment**

DRUG COUNSELING—see **Crisis Prevention**

DRINKING PLACES

The Ivy Room. 1004 W. Main St., Durham. 2 blocks from East Campus.

The Student Prince Haufbrau. Broad St., (next to A&P across from East Campus wall).

Annamaria's (BAT's). 107 Albermarle St. (around corner from Ivy Room).

The Electric Co. Eastgate Shopping Center, Chapel Hill. Gay bar.

The Village Green. Downtown Chapel Hill. Has several bars.

The Boardwalk. 2526 Erwin Rd. (under Ken's Quickie Mart. Just off West Campus.)

ENTERTAINMENT (see also **Theaters**)

Duke University Union. 207 Flowers Bldg., West Campus. 684-2911. Its committees include: Major Attractions, Major Speakers, Performing Arts, Graphic Arts, Dramatic Arts ("Broadway at Duke"), Freewater Film Society.

Artists and Lectures Series. Office of Cultural Affairs, 107 Flowers Bldg., West Campus. 684-5578.

Duke Players. 101 Branson Theater, East Campus. 684-3181.

Hoof 'n' Horn. 02 Flowers Bldg. ("Fred" Theater), West Campus. 684-5084.

Duke Symphony. 684-2534.

Choral Activities. 303 West Union Tower. 684-3898.

Duke Concert Band. 684-2534.

FOOD CO-OPS

People's Intergalactic Food Conspiracy No. 1. $3/person membership. To join, come by 212 Flowers Building Wednesdays when orders are taken or by the Baptist Student Center, Alexander Ave., on Thursdays from 6-8:30 when orders are picked up. Mostly vegetables and fruits, they also have some natural and organic foods, homemade cider and yogurt, cheese.

GALLERIES

Duke University Art Museum. East Campus. Strong in medieval and Renaissance sculpture and artifacts, also in Greek and Chinese pottery. Visiting exhibitions.

The Ackland Museum. UNC, S. Columbia St., Chapel Hill. Much stronger in painting, especially French. Also good collection of woodcuts.

North Carolina Museum of Art. W. Morgan St., Raleigh. Surprisingly good for this region. Strongest in late medieval religious painting. Good in Renaissance and French neo-Classicism. Modern collection mostly regional artists, but exceptionally strong in German Expressionism.

The Unicorn Gallery. 139½ E. Franklin St., Chapel Hill.

Duke University Union Graphic Arts Committee. Gallery in 104 Flowers Bldg., West Campus, and East Campus Library. Contact: Zack Ruhl.

GAY LIBERATION

Duke Gay Alliance. East Campus Center.

Lesbian Rap Group. Call Barbara, 682-5198.

Sexuality Counseling Center. 101 Flowers Bldg., West Campus. 684-2618. Has gay counselors.

National Gay Student Center. 2115 "S" St., NW, Washington, D.C. 20008.

Gay Liberation Book Service. P.O. Box 40397, San Francisco, California 94140.

GIFT SHOPS

(Obviously, this is a random selection.)

Morgan's Imports. 908 W. Main St., Durham. Room decorating, rattan furniture, rugs, posters, etc.

The Dandelion. 100 block W. Franklin St., Chapel Hill.

Old World Gift Shop. 153 E. Franklin St., Chapel Hill.

Minata International. Willowpark Mall. 4422 Chapel Hill Blvd.

The Gift Corner. Northgate Shopping Center.

GYNECOLOGY

Student Health Service. Runs a Co-ed Clinic on Wednesdays. Will treat problems such as vaginitis for no charge. For information and appointments, call 684-6721.

Women's Clinic. 1821 Green St., Durham. 286-1258. Three month waiting list, but excellent and thorough consideration of one's needs and problems.

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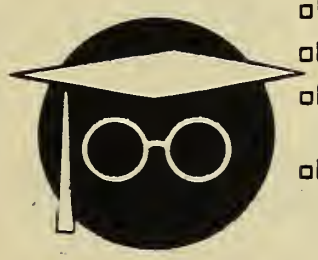

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HANDICRAFTS

Womancraft. 407 W. Franklin St., Chapel Hill.

The Craft House. 2704 Chapel Hill Rd., Durham. North Carolina crafts.

Suruban Partners. This is a religious community which supports itself by making crafts. Home: 1215 Clarendon St., Durham, 286-0225. Office: 286-1406.

Pinehurst. 15-501 Bypass at Cornwallis Rd., Durham. Homemade candles and soap.

The Knit Shop. 231 N. Gregson St., Durham.

The Artisan. 137 E. Rosemary St., Chapel Hill. Local and mountain handicrafts.

Country Craft Shop. Jones Ferry Rd., Chapel Hill. 967-5450. Monday-Saturday 10-5, Sunday 1-5.

African Batik Shop. N. Columbia St. (above Zoom Zoom; enter stairs), Chapel Hill. Batik, tie dye, earrings, fabric, dresses.

The Glue Factory. 159½ E. Franklin St., Chapel Hill.

Billy Arthur's Craft and Hobby Shop. Eastgate Shopping Center, Chapel Hill.

HEALTH CARE

University Health Service. Pickens Bldg., Erwin Rd. 684-6721. Better than most universities.

Medical Committee for Human Rights (MCHR). Duke chapter. Contact: Paul Bermanzohn, 477-0938. Med students and others active in community health issues.

LAUNDRIES

The closest self-service laundry is beside the A&P on Broad St. across the East Campus wall. The closest cleaners are:

Duke University Laundry. 001 West Union.

Jack Rabbit Laundry. 1010 W. Chapel Hill St.

Eakes Cleaners. 827 W. Morgan St. (around corner from Ivy Room).

White Star Laundry. 904 Ninth St.

One-Hour Martinizing. Hillsborough Rd. at Ninth St. (one block from back of East Campus).

LEGAL AID

Duke Student Legal Aid. Run by Duke Law School students. 684-2699.

Durham Legal Aid. 211 Rigsbee Ave., Durham. 688-6396.

American Civil Liberties Union (ACLU). P.O. Box 1225, Durham 27702. 489-2500.

Chapel Hill Legal Aid. 967-2279.

National Lawyer's Guild. Durham chapter. Radical legal research and action for the people. Contact: John Kernodle, 682-0974.

MEDIA

The Chronicle, Duke's Daily Newspaper. Third floor, Flowers Bldg. 684-2663. Definitely one of the best

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university dailies; complete coverage of national and campus news. Pragmatically radical, but weakening toward liberalism. Weak on community affairs, arts, features. Good columnists and edits.

The North Carolina Anvil. Box 1148, Durham 27702. 688-9544. 821 Morgan St. Semi-underground, semi-radical weekly paper of politics and arts. Community (Durham-Chapel Hill-Raleigh) oriented.

The Great Speckled Bird (Atlanta). The nearest good underground. Sellers frequently on campus.

WDBS. Community-service oriented, semi-official Duke station. Progressive rock, complete reportage of community and campus news, many feature news programs, women's news, etc. Publishes monthly Program Guide for station subscribers. Located in Bivins Bldg., East Campus. 684-3686.

Local newspapers. The Durham dailies—*Herald* and *Sun*—are terrible. Definitely un-progressive, lousy national news coverage, provincial features. Somewhat better are the Raleigh *News & Observer,* the *Greensboro Daily News* and the *Chapel Hill Newspaper.* The best of the North Carolina dailies (and the first one sold out on campus) is the *Charlotte Observer.*

MEDITATION and ALTERNATIVE RELIGION

The International Transcendental Meditation Society (TM). Regular meetings at Duke, watch for familiar flyers.

Meditation and Philosophy Center. 2010 Acme St. (off Erwin Rd. near Student Health). Meditation rooms and frequent lectures on various types of meditation and philosophies.

SATYA SAI BABA group. Bhajans, meditation, readings. Contact: Mr. & Mrs. Williams, 824 Sans Souci Dr., Apt. 102, Raleigh.

Community Church of Chapel Hill. Purefoy at Mason Farm Rd. near Memorial Hospital.

Suruban Partners. Intentional community committed to radical Christianity. 1215 Clarendon St., Durham. 286-0225.

MEN'S GROUPS

The Duke YM-YWCA organizes men's groups to talk about sexism and one's personal identity as a man. Contact: Rob Lewis, 684-3721.

MUSIC, STEREO and RECORDS

The Record Bar. 201 E. Main St. (downtown) and Northgate Shopping Center, Durham.

Vicker's Audio. 506 E. Main St., Durham.

Troy's Stereo Center. 1106 Broad St., Durham.

Herb's Music Center. 823 W. Morgan St., Raleigh. 828-5078. All leading makes of guitars.

Pearson Music Co. 208 N. Mangum St., Durham. 682-5569.

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NATURAL FOODS

Natural Nutrition. Lakewood Shopping Center, Durham.

Harmony Natural Foods. 310 W. Franklin St., Chapel Hill.

People's Intergalactic Food Conspiracy No. 1 (see Food Co-ops).

PARTY STORES

Jim's Party Store. 2627 Hillsborough Rd., Durham.

Sam's Quick Shop. 1605 Erwin Rd., Durham.

PLANTS

Garden Center. Guess Rd., Durham.

Westmoreland's. Rose of Sharon Rd., Durham.

POLITICAL ACTION GROUPS

Duke YM-YWCA. 101-102 Flowers Bldg., West Campus.

Citizen's Concerned About Durham Health Care. Organization of individuals and community groups working for a health care system responsive to all people's needs, has been fighting for two years towards many goals, including putting people's representatives on area health boards. Contact: Julia Borbeley Brown, 286-3512.

New American Movement (NAM). C.P. Gilman Chapter. Contact: Chris Carroll, 688-7602.

North Carolina Resistance. Contact: Bill Ramsey, Duke Divinity School.

N.C. Vets Against the War. Chapel Hill: 929-3551.

Associated Students of Duke University (ASDU). 104 West Union. 684-6403.

Association of African Students. 402 West Union Tower. 684-4154.

Young Americans for Freedom (YAF). 212 Flowers Bldg., West Campus. 684-5795.

National Welfare Rights Organization. Contact: 477-7327, 286-4787.

Vietnamese Children's Fund. Raises funds for medical aid to children in all parts of Viet Nam, and provides educational resources for peace action. Contact: Bill Ramsey, Duke Divinity School.

Triangle Friends of the United Farm Workers. Activities in support of UFW, including raising money, organizing boycotts and picketing stores. Contact: Chris Lewis, 286-9761 or 489-0078.

Venceramos Brigade. Anti-imperialist political education project. Contact: Box 437, Spring Lake, N.C. 28390. 688-5912.

Southern Africa Committee. Anti-imperialist research, resource and action group on Southern Africa, produces *Africa News.* Contact: Reed & Tami Kramer, P.O. Box 3851, Durham 27702. 682-7342.

Progressive Labor Party. Contact: Box 3172, Durham 27705.

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Military Ocean Terminal at Sunny Point (MOTSU). Coalition of N.C. peace and service groups attempting to halt continued flow of arms and munitions from military terminal at Sunny Point. Contact: Beth Volk, 489-1981.

PRINTING

Regulator Press collective. P.O. Box 1638, Durham 27702. 682-7342. Printing, typography, design services.

Publications Enterprises. 308-B Flowers Bldg., West Campus. 684-2663.

Southern Associates Press, Inc. 821 Morgan St., Durham. 688-9544.

RECYCLING

Chapel Hill Recycling Center. Takes newspaper, green and clear glass.

Temple Baptist Church. 807 W. Chapel Hill St., Durham. Takes newspaper, green and clear glass.

Ace Distributing Co. 303 Hwy 70 E Bypass, Durham. Takes aluminum cans.

RESTAURANTS

SomeThyme. Restaurant serving fine natural foods. Also music, poetry, drama. Wine and beer. 1104 Broad St., Durham. 286-1019.

The Ivy Room. 1104 W. Main St. (2 blocks from East Campus), Durham. Delicatessan.

Nance's. 109 N. Gregson St. (5 blocks from East Campus), Durham. Southern cooking.

Wildflower Kitchen. 452 W. Franklin St., Chapel Hill. Natural and organic foods.

Pizza Palace. 2002 Hillsborough Rd. at 9th St., Durham.

Annamaria's (BAT's). 107 Albemarle St. (around corner from Ivy Room), Durham. Pizzas. Read comics while you wait. The Bat is a Duke legend.

University Grill. 910 W. Main St., Durham.

Zoom Zoom. 102 W. Franklin St., Chapel Hill.

Bullock's. 3330 Wortham St. off Hillsborough Rd., Durham. Southern cooking.

Bambino's. 3438 Hillsborough Rd., Durham. Pizzas, subs.

George's Pizza Palace. 107-109 E. Chapel Hill St., Five Points, Durham.

Four Seas. 408 Morgan St., Durham. Chinese.

Morrison's Cafeteria. Northgate Shopping Center, Durham.

The Colonial Inn. Hillsborough, N.C. Historic village.

House of Chu. 1404 E. Franklin St., Chapel Hill. Chinese.

Angus Barn. U.S. 70 toward Raleigh. Strictly steaks.

Canton Cafe. 408 Hillsboro St., Raleigh. Chinese.

Tijuana Fats. W. Rosemary St., Chapel Hill. Mexican.

The Ranch House. Airport Rd., Chapel Hill. Steaks and beef.

Blimpie Base. 136 Rosemary St. (NCNB Plaza), Chapel Hill.

SEX COUNSELING

Sexuality Counseling Center. 101 Flowers Bldg., West Campus. 684-2618. Sunday-Friday, 3-11. Information on contraception, pregnancy, abortion, homosexuality, veneral disease, interpersonal relations.

Hassle House. 1022 Urban Ave., Durham. 688-4353.

Chapel Hill Switchboard. 408 W. Rosemary St. 929-7177.

Birth Control Handbook. P.O. Box 1000, Station G, Montreal 130, Canada. 25 cents.

(see also Gynecology, Abortion Counseling)

SURPLUS

Goodwill Industries. 1121 W. Main St. (adjacent to East Campus), Durham. Used reconditioned furniture and clothing.

Poor Richard's. Eastgate Shopping Center, Chapel Hill.

SURUBAN PARTNERS

Suruban Partners, Inc. 1215 Clarendon St., Durham. Non-profit corporation including these projects: Rural Housing Program—house rehabilitation for low income elderly, Keith Paulson; Offender Aid & Restoration—getting citizens to work with jail offenders, Ms. Robbie Purner; Twin Streams—rural retreat center for adult education, Wes & Jane Hare; Child's Play—manufacture wooden day care equipment; The Artisan Craft Shop—137 E. Rosemary St., Chapel Hill, 967-6342, Linda Brewer.

THEATERS

Durham

Center I & II. 489-4226.
Carolina. 688-1939.
Northgate. 286-9730.
Yorktowne. 489-2327.
Riverview. 477-5432.
Quad Flicks. 684-4059.
Freewater Films. 684-2911.

Chapel Hill

Plaza I & II. 967-4737.
Varsity. 942-3651.
Carolina. 942-3061.

VOCATIONS FOR SOCIAL CHANGE

The OPT Office. 212 Flowers Bldg., West Campus. 684-5795, or call Marilyn, 286-3960.

VOTER REGISTRATION

Contact: Graduate Student Association office, 101 Flowers Bldg., West Campus. 684-2618.

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The Dandelion. 100 block W. Franklin St., Chapel Hill.

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WOMEN'S LIBERATION

Duke Women's Alliance. Meets Thursdays for lunch.

Feminist Newsletter. P.O. Box 954, Chapel Hill 27514 Biweekly.

Durham Women's Radio Collective. WDBS. Contact: Chris Carroll, 286-3960

National Organization for Women (NOW). P.O. Box 871, Durham. Contact: Sue Nelson, 489-3827.

Women-In-Action Problem Clearinghouse. 682-1421.

Boston Women's Health Course Collective. c/o New England Free Press, 791 Tremont St., Boston 02118. Publish *Women and Their Bodies,* 35 cents.

Women's Assault Line. Chapel Hill. 929-7177.

Duke YM-YWCA. Has women's groups, discussions on sexism and local action. Contact: Keiko Hsu, 684-3221 or Diane Browder, 286-3223.

Whole Woman Carologue. Book, by, for and about Carolina women, including listings of resources for women in N.C. Articles, photos, drawings by women about different parts of being a woman in N.C. Contact: Barbara Hedman, 682-5198.

YWCA. 515 W. Chapel Hill St., Durham. Has Women's Center, feminist library, Sunday night coffeehouse, and women's courses.

Triangle Women's Radio, Inc. Group trying to start women's public radio station. Contact: Chris Carroll, 688-7602.

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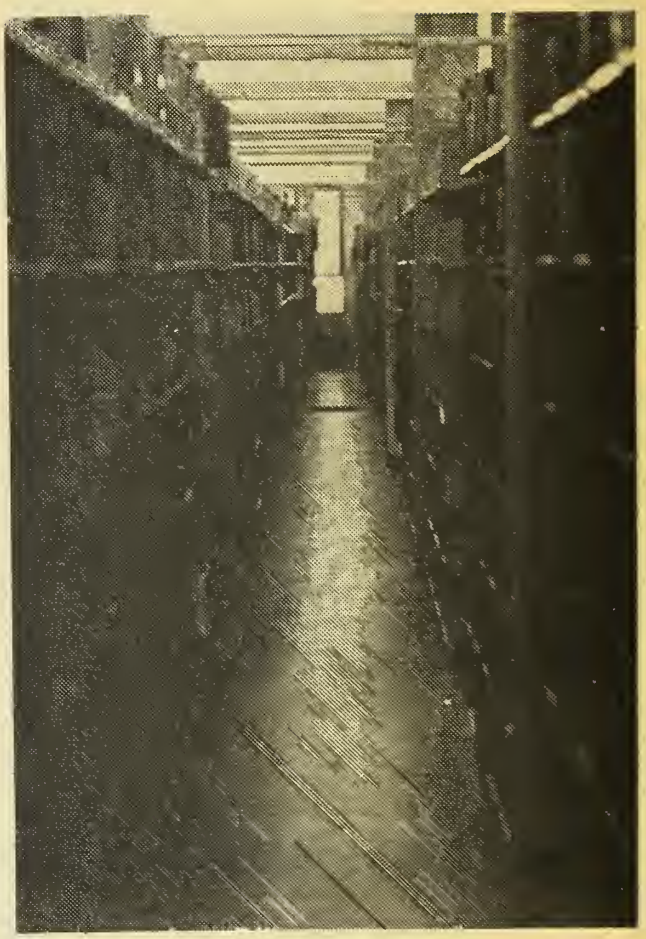

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